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UNITY

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

15¢

Not Where We Are but What We Are

By Evelyn Whitell

UNITY

Devoted to Christian Healing

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CONSECRATION

Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love;
Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing
Always, only, for my King;
Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold,
Not a mite would I withhold;
Take my intellect, and use
Every power as Thou shalt choose.

* * *

Take my love; my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be,
Ever, only, all, for Thee.

—Frances Ridley Havergal

Unity Training School

IN THE ministry of the Master, teaching and healing went hand in hand. When the afflicted sought His help He lovingly healed them. Because of His sympathy for suffering humanity, He has been called the Master of compassion; but He deserves even more to be known as the Master Teacher, for, whereas in His personal ministry He healed hundreds and perhaps thousands, healing of body and mind and heart has come to millions through His teaching.

The years have also found Unity placing an increasing emphasis upon His instruction. *Unity* magazine was one of the earliest channels of teaching adopted by the youthful Unity movement to supplement its healing ministry. Additional periodicals and correspondence courses have added to this service. Classes and lectures have been important features of the work.

More and more through the years the leaders in the Unity thought have realized the importance of simple, clear, definite instruction in the application of Christ's methods. Thousands of persons from all parts of this country and from foreign countries have visited Kansas City to receive the inspiration of Unity activities and to study with Unity teachers at headquarters. But these visitors are only a small part of the host who would like to study at Unity headquarters. Until now such study meant a prolonged stay for anything like adequate instruction.

Now a project is well under way at Unity that will help to fulfill, for many, their dream of studying in person with Mr. and Mrs. Fillmore and their associated teachers. Unity has definitely begun the great work of establishing what might be called a university of spiritual instruction. An interesting and helpful beginning was made in the summer school last year. A more ambitious move toward the fulfillment of the university idea is presented this year in the Unity Training School, to be held at Unity Farm from

May 4 to October 16. At this school it will be possible for students to gain, in the time of a vacation, instruction that would have taken a year or more before the school was established.

WHILE it is recommended that, whenever possible, students enroll for a whole semester or for the entire school period, even a few days' or a week's visit while the school is in session will be found helpful and inspirational. Short lecture courses are especially planned for such visitors. Every effort is being made to provide comfortable housing, reasonably priced, for our guests. Dormitory rooms, apartments, residence-hotel rooms, cabins, and auto-camp facilities are among the housing accommodations that are being provided this year. Dining facilities also are much improved and enlarged. The school curriculum is much more extensive than last year, with a larger staff of teachers and a more extensive and varied program.

Through the pages of *Unity* magazine the instructors and others who are taking part in the development of the training-school program send you their loving greetings and blessings. They desire to serve you in every way possible, and they ask that you pray with them for the success of their efforts in the name of the Great Teacher. They will welcome you most heartily if you can plan to take part in the school activities next summer. If you can foresee the possibility of being with us, the dean of the training school will very much appreciate your letting him know of your interest and will be glad to assist you in choosing courses and living accommodations. And if it is not possible for you to come to Kansas City this year, to enjoy this inspired schedule of activities, the workers at headquarters will be very grateful for your interest and prayers. They pray also that this new movement will give the added impetus of its inspiration to our periodicals, as these go forth to our readers, so that Unity students throughout the world will all enjoy and receive a blessing from the Unity Training School.

Not Where We Are,

but

WHAT WE ARE

By EVELYN WHITELL

Proving the promise of Jesus: "For where two or three are gathered together in my name, there am I in the midst of them"

IF IT had been an attic it would have been different. One can idealize an attic. There is something celestial about an upper room, near to the sky and above the tops of trees. One reads of great works' being written in attics, of big inventions' coming to their inventors there, and even of the mighty rushing wind and cloven tongues of fire; but who could ever idealize a basement where there was no light, no air?

Douglas Merton looked at his unhappy little wife and smiled. She was sitting on the top step leading down into the cellar. The darkness into which she was gazing was intensified by the brightness of the sunshine outside.

"I don't even want to go into it," she said. "Cold, damp, horrible place!"

"Not damp, Lola," he answered, "and if it is cold, there's a fireplace where we can light a fire."

"But there's no sunshine," she wailed. "How could any one get help or healing in a dungeon like this. Why did you choose Osago—of all places—for us to work in?"

"Because Osago needs us," he answered, "and because there was no one else who would bring Truth here."

The landlord of the small hotel, of which the basement was a part, was smiling. He had thought that

the bargain was closed and his basement was rented, then Mrs. Merton appeared on the scene with her objections.

"Come in, and look at it; it's really not so bad after all," he said. "I'll fix you up a few lights, and have it all cleaned out, and calcimine the walls."

Lola descended a step and put her head in. It looked a horrible hole—full of boxes, bottles, and rubbish.

"It's the only place in the city available," her husband declared. "I've been searching for days, Lola, but it was impossible to find a hall or an office where we could work. I asked for divine guidance, and I was directed right here."

"But who will come to a place like this?" she questioned.

"Those who need us will come. Wherever we are our light can shine, and we will attract a class of people quite different from any we have known before. This will be their oasis when the weather is warm, and they will be glad to come in when it is cold and we have a fire burning and a welcome awaiting them. We can make a little border of flowers down the steps and put a light over the door, and over the flowers that light will shine."

"But I have not got a basement consciousness."

"It is well for you that you have not, for if you had a basement consciousness, this place would remain what it is now—a basement into which rubbish is dumped; but since we have not a basement consciousness, we shall transform this place into a house of God."

Lola turned away. She was very dissatisfied and unhappy. She had come to Osago with great hopes, because her husband had telegraphed to her that there was work awaiting them there. Her great desire had been to dedicate her life to service. She had been married three years, and it had been such a wonderful joy to her that her husband had come into this work and

this Truth, through which she had got her healing. He had known her some time before they were married, and had seen the wonderful change that these things had made in her. He had been naturally skeptical and unbelieving, but "example is better than precept," and when he had seen how Lola grew from a delicate girl into a radiant, beautiful woman, always basking in the sunlight of Truth, and talking it so positively, he had realized that there was something in it after all.

He had begun to study it in secret at first, and then bit by bit had come more and more into the open. Lola had never forced him or tried to argue with him. She had just lived and let her light shine. She had left her books around where he could find them, but she had never asked him to read them. Gradually, however, she had seen him demonstrating in his daily life the things that he was investigating, and it was the happiest time that she had ever known when one day he came to her and said, "Lola, I am going with you to the healing meeting, I want to find out more about this. I don't know what it is exactly, but I know it is something that makes you happy and keeps you well, and gives you courage, which other people seem to lack." That had been the beginning of his new life.

"He is really the better student of the two," Lola had often said to people, when she saw how he met all his problems and overcame them.

They had studied and grown together, and their great desire was that some day they would be called into the field. Lola had had bright dreams of an immense work and of the crowds that she and her husband would help in the big cities where the message of Truth was so greatly needed.

THE TIME had come quickly enough. Douglas had sold his business and they were both of them free to go where they wished. "It would be beautiful to travel, Douglas, wouldn't it?" Lola had said, when they sat talking over the future. "To go from one place to another and to be helping and healing every one."

Douglas had smiled kindly at the thought and answered, "Where He leads me I will follow, and I know that both of us are willing to go where we are called." Lola had agreed with him. She was willing, she had said, to go anywhere as long as she could help and be of service.

The opening had come about through Douglas's making a trip west, and touching a small town where he immediately felt that the work was needed. There was a great hunger there. The town had been badly stricken more than once, and its people were feeling the after effects. Douglas had decided that this was their place to work. He planned to put on some meetings and to wire for his wife to join him. But the getting of a suitable place had been the difficulty. Every available hall and room was taken, and the people fought shy of what they looked on as a new religion. The finding of the hotel basement had seemed like the answer to prayer. Douglas was a man of vision. He could easily visualize roses in the desert. Without waiting to beautify in any way the wretched-looking spot that had opened out for him, he had sent the wire for Lola, and she, all radiant and happy with excitement, had arrived on the next train. She was expecting something wonderful. Possibly Douglas had arranged a meeting for that night—she knew how quickly he worked. She was so glad that she had that pretty new dress in her trunk to wear on the platform! She saw the lights and the hall, and the beautiful flowers that every teacher seemed to draw, but her heart had sunk into her boots when Douglas—happy, enthusiastic Douglas—had met her and told her of the place that had opened out for them, and where they were to begin work as soon as they could possibly manage it because the soul of the town was crying for what they had to give. It was a bitter disappointment to Lola, and she could not help showing it, even though she saw that her husband was surprised at the way she was meeting conditions. He had always had

a great ideal and belief in her demonstration over difficulties, but this kicking against the pricks came like a shock to him.

"Of course, if you don't like it, Lola," he said, "we will go elsewhere, but it just seemed to me that God's call was to Osago. Think it over quietly, and whatever your decision is, I shall stand by it."

SO LOLA went to her room in the hotel and sat there in silence, trying to force back the tears, which would keep coming to her eyes. The idea of working in a basement with no sun and so little air, after all that she had visualized and pictured, seemed a very hard thing to face.

Douglas had said that a King was born in a stable, and to that stable the greatest men of the age were drawn. He had often talked of martyrs, who had illumined the walls of dungeons with the glory of God. Douglas, she realized, had always been an alchemist—always a transmuter of conditions. He was ready to beautify the basement. He was willing to work in it, and she must help him. Her decision was made quickly. There was no time to lose, for Osago needed just what they had to give—some hungry soul might be calling now.

There was a radiant smile on her face when she joined her husband. She had met and solved her problem.

"Come along," she said brightly, "we are going to beautify the basement."

"Are you willing to do it, Lola?" he asked.

"Of course," she replied. "It was only for a moment that I forgot the promise that I made even as far back as childhood: 'I'll go where You want me to go, dear Lord; I'll do what You want me to do.'"

CLEANING the basement was no easy matter. Lola thought of the housework that she had left behind, she had hoped forever, when they had given up their

little home. It was not that she disliked housework. She had always done it with a song on her lips and had smilingly said, "The Lord will take me out of my kitchen by and by." She had believed the time for this had really come, when the call came to Osago, but instead she found "housework" facing her again, and she had plunged headfirst into cleaning a place that was dirtier than any that she had ever known.

The day was cold, to begin with. There was a bite in the air that spoke of frost. The janitor of the hotel had been sent down to help them with the work, but he was old and, he explained, "full of rheumatism," and he said that he was engaged at the hotel as night watchman, and this sort of work was not his anyway.

Douglas jollied him along and helped with the carrying out of the rubbish. Lola rolled up her sleeves and lighted the fire, and made a great endeavor to keep cheerful, even though the chimney smoked and the outlook was desolate indeed.

Before the end of the day, some headway had been made, but there was still a great deal to do, and both she and her husband went to rest tired, and in some ways a little discouraged.

THEY were not in much of a hurry to get up next morning. Lola was the first to go into the basement. If they had come to bring the light to Osago, she knew that it was her mission to keep smiling. She went down the steps with a prayer in her heart, but was wonderfully cheered by the sight that she saw. There was a bright fire burning in the fireplace, and in front of it was a little table on which stood a bowl of flowers. This little touch of home life and beauty brought the tears to her eyes. Who could it be who had done this? She was standing still and wondering, when the old janitor entered. He caught the expression in her eyes.

"Like it, Miss?" he asked, forgetting for the time that she was married.

"It's beautiful," she answered, "a fire makes it seem like home, and those flowers are just ideal."

"They ain't very much," the old man replied, "but flowers are scarce now, and they were all we had in the garden."

"And you plucked them for us and put them there?"

"Sure," he answered, turning away.

"You're an angel," she said.

The old man turned back. He looked at her in amazement, rubbed his dirty, toil-worn hands together, and possibly for a moment his mind swayed back to the days of his childhood, when he had sung of angels in the church, and seen them in glittering garments on the stained-glass windows.

"Not much of an angel about me," he said, but, as if wishful to live up to what she had declared him to be, he asked, "Is there anything else I can do to make it look better for you down here?"

DOUGLAS entered at that moment, and the two unfolded their plans to the old man. He listened, mouth agape with astonishment. He could hardly conceive of any one's coming down into a place of this kind to sing praises to God.

"We have come to bring light into the darkness," Douglas explained, "and we know now that you are going to do all that you can to help us, because of your own accord you have brought the first touch of beauty down here."

And the janitor did all that he could. He forgot to grumble. He forgot about his aches and pains, and helped to scrub and clean and tidy and decorate, with always some new plan to beautify.

Two days went by, and the basement was looking more like the picture that Lola had always visualized of the center in which they were to work.

"Do you know, Douglas," she said one day, "I'm really beginning to love this place."

"It is your love that is transforming it," he answered.

"And the dear old janitor, how good he is, but oh,

how humorous. I never told you, Douglas, of the peculiar gift that he promised to bring us yesterday. It was his old green rocking-chair, which has been in the family eighty or more years. He told me that it had been his greatest comfort when he got home at night, because it was the only chair that his old bones felt easy in, but, since he had come to us, somehow his rheumatism was better, and since we were going to take in sick people, he wanted to give that chair to us, so that we could have it by the fire for any one who had rheumatism as he used to have it."

Douglas laughed heartily. "A regular magnetized article," he said.

"Of course, at first I didn't want to take it," Lola continued, "but when I saw how grieved he was going to be concerning it, I told him that we should just love to have the chair, and I would sit in it many times myself and bless him, and know that he was going to find another chair even more comfortable than the one he had given us. He didn't think that was possible, but I thought that some day we might spring a surprise on the dear old fellow and take a rocking-chair to his home, which we had blessed with love and life and healing, and that he would realize then that he had got back just as much as he had so lovingly given."

THE NIGHT arrived when the first meeting was to be held, and the basement formally opened. It no longer looked like a basement. Electric globes had been fixed up, which lighted its darkness from end to end. There was a beautiful fire in the grate with the old green rocking-chair drawn up close to it. The walls were made bright by texts and pictures that Lola had cut out of magazines. There were flowers and plants on brackets and shelves. A light outside the door to give a welcome. Fifty chairs or more awaited the people, and for the first time the music of a piano was heard in the basement.

The janitor had been doing quite a lot of advertis-

ing, and the curiosity of the people was aroused, but each waited for the other to make the first move in attending the opening of the meetings.

Eight o'clock struck. The janitor—looking like a very different man from what he had been when they first saw him—wearing a new suit of clothes, stood on the top step to pilot the people down. Lola began to play some soft music. Several boys and girls, and working men and women, came and peeped in—giggled, and went on their way.

The janitor was growing more and more disappointed. He had been told not to persuade any one to come in, but he felt very much inclined to disregard this command, and to drag every one that he saw down the steps. Suddenly his hopes began to revive, for a little old lady walking with a cane came slowly along, and allowed him to escort her below. She made straight for his rocking-chair, and he felt himself sigh with relief, as he always used to sigh when he sank into it after his day's work.

"She'll feel better now," he thought.

A few minutes passed away, and another timid little old lady came along, asking, "Is this where the meeting's going to be?" He answered the question before she got it out of her mouth, and, afraid that she might change her mind about going in, when she saw that it was not in an upper room of the hotel, but in the hotel basement, he took her arm and helped her down the steps.

IT WAS time to begin now, but some one else was coming along—a different type of woman, young and pretty, holding by the hand a little girl, who seemed to be feeling her way, and whose little head was leaning on the woman's arm.

"Oh, thank you so much," the woman said, as the janitor rushed forward to escort her. "My little girl is blind, and I was not sure whether this was the place."

"You bet you, it's the place," the janitor said convincingly; "it's made up of blind and lame people, except the lady and gentleman, and of course myself," he added proudly, already desiring to have his name established in partnership with theirs.

The woman and child went into the basement, and found seats, and the meeting began. All sang a hymn, and held a silence, and then Douglas spoke a few loving words of greeting. He always had declared his wife was the speaker, and he knew that the power to speak was hers tonight.

Lola's heart was full, although there were only five people present, the two old ladies, the mother and child, and the good old janitor, who had taken a seat near the door where he might keep his eyes open for all late comers.

LOLA had not thought over what she was going to say; she naturally trusted to Spirit within her, and she knew that the Master had a message to give through her. She spoke sweetly and simply, her voice redolent with love that seemed to embrace the audience. She told the story of the basement, and of how wonderfully God had led them there; how at first she had rebelled, and then how the message came to her—that it is not where we are, but what we are, that makes life beautiful. She spoke of the desert's being transformed and blooming like the rose, and while she talked the eyes of the little old ladies were riveted on her. She saw the janitor's head going up and down in affirmation. The little blind girl's face was wreathed in smiles and there was a beautiful happiness on the face of the mother. She let Spirit express through her, and she knew that the message was just what they needed. She knew that it was their souls calling to hers, and that God was using her as His instrument to give them health and comfort.

THEY closed the meeting with a song, but the people would not go—they all wanted a private talk.

The lady in the rocking-chair came up with her story of ills that she had felt, and to tell how, when she had come into the basement, she had thought of damp and darkness and of catching more cold, but that the moment she sat down on the rocking-chair she felt a comfort and a restfulness such as she had never known since she was a little child.

Then the mother came forward with her little girl. Millicent had been born blind, but she saw with the inner eye, and in her little inner world she was radiantly happy. When she had heard of the meeting, she had said, "Mother, we must go," but her mother was unwilling at first. The idea of a basement sounded odd and peculiar, but the little girl had said, "Mother, the basement shines with light, and God's angels are waiting for us there."

"And I'm so happy," the little girl said, as she placed her small hand in Lola's. "When I came in here, the light was so brilliant that it dazzled my eyes, and in the middle of the light I saw your face and I saw the face of Jesus, and He said to me, 'The darkness and the light are both alike to thee.' We will come here every day, because it is all warmth and sunshine, and love is everywhere."

THE OTHER little lady had waited till the last. She wanted to see Lola alone. "My dear," she said, "how did you know my story? Who could have told you? You've only just come to the town, haven't you? and I have never seen you before."

"Tell me your story," Lola said.

"It is too strange," she replied, "you would hardly believe it—I can hardly believe it myself. I was a very unhappy woman when I came in here tonight, and my story is this: I have for years been living as governess with a family in this town. Now I am getting old and the children are grown, but they let me live on with them, and do the sewing and little odds and ends in the house. I have always had my own

bright, pretty room, flooded with sunshine, and in the summer roses peeping in at the window. That room has been mine for fifteen years and has always been my sanctuary. I loved to creep into it when things went a little bit wrong, and I could look through the big bay window right out on the beautiful hills, and think of the mountains round about Jerusalem, and God's love round about His people. But two days ago, something terrible happened. The eldest son, who has been away for years, returned home, and they wanted my room for him, and they asked me, very nicely of course, if I would object to living in the attic. The attic is a long way upstairs and it has a slanting roof and only a sky-light. No window to look out on the view; my beautiful mountains and roses taken from me." She paused for a moment and wiped her eyes at the thought.

"Well, I could not refuse to do what they asked, because I knew that I was dependent on them for my living, and if I objected, they could easily get some one to fill my place, some one who would be willing to live in the attic, so I said it would be quite all right, and I carried up all my little possessions, and they moved out all the old boxes and tried to make the attic comfortable for me. But, oh, it was not the same! Even my things looked different in this new environment, and how I missed the view from the window. I wept in silence, though they never knew it. I resented it, though I did not dare to tell them so. Then, in the morning, I opened the paper and read of the meeting that was to be held here. I was glad to get away from the house for a time—glad to get away from the misery of the attic. I came down to the hotel, but did not want to come in when I heard the meeting was in the basement, and but for the old man's escorting me down the steps, I should never have come. But somehow, when I got in, I felt better, and then you, my dear, got up and looked right at me, and you told the story of how you had beautified the basement, and you said, 'It

is not where we are, but what we are, that makes life beautiful.' Of course I thought you had heard my story, but I could not conceive who had told it to you."

"No one told it to me," Lola gently replied, "but your heavenly Father knew the things that you had need of, and He spoke His message directly through me to your heart."

"And now the attic all seems different," the little lady continued, "and it doesn't seem like an attic any more, and I am going home to carry the sunshine into it, just as you carried the sunshine into the darkness of the basement."

HAPPY and smiling, she went away to make the attic beautiful, and then Douglas and Lola looked at each other. Their faces were radiant with joy.

"Are you satisfied, Lola?" he asked.

"Satisfied—!" she answered. "O Douglas, hasn't God wonderfully led us here! He had a reason for bringing us into this basement. He brought us here to prove our statements by our way of life. Here, in this basement, is the way by which we can prove them, by showing the people that wherever we are, if we let our light shine, there can be no darkness, and that the beauty of the Lord our God can express through us anywhere and everywhere."

EMERSON DECLARED: *There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better or worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried*

Overcoming MENTAL REACTIONS

By CHARLES FILLMORE

KING Ahab told Jezebel, the queen, how Elijah had slain all the prophets of Baal (I Kings 19:1-16). Then Jezebel sent a message to Elijah that he would be dealt with in the same manner "to-morrow about this time." The prophet fled into the wilderness, where he begged Jehovah to take away his life, because he was so persecuted. He fell asleep under a juniper tree, and an angel fed him cake and water. Elijah then went into a cave and Jehovah came to him and told him, "Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake, but Jehovah was not in the earthquake: and after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice."

The series of lessons in the life of Elijah the prophet represent phases of consciousness that are experienced by many a student of Truth. When Truth is first presented to one, there is a quickening of a higher principle in the consciousness. This higher principle is represented here as Elijah, the spiritual soul. He was a worshiper of Jehovah; he recognized the supreme I AM. Jehovah is will raised to its highest degree of action; "I AM THAT I AM"; "I will be what I will to be." Elijah means "the prophet of God"—one who perceives and, in a certain degree, expresses this supreme I AM.

Elijah represents one who has begun the development of the spiritual soul, but is still ignorant of the

real character of Jehovah, the supreme I AM, from whom proceeds all the power given to the soul.

The Elijah perception is latent in us all, but it takes a certain spiritual quickening and understanding to put it into action; we must have brought to understanding the underlying principle of Being. Jehovah gives His life and power to His servant Elijah, who may use it as he wills. In his impulsive ignorance Elijah uses it in a destructive instead of a constructive manner and the destructive power evoked by Elijah reacts upon his own head.

Metaphysicians find, in helping others, that if the divine power is used in a wrong way there is always an unpleasant reaction. The effect in the mind is similar to the meeting of two elements of opposite character in a chemical combination. An effervescence takes place in mind and body, and the condition seems for a time worse instead of better. This is the result of the meeting of Truth and error. This reaction does not follow a right application of the divine power, and when such a reaction occurs we know that some one has erred in the use of the law. Personal will has been used, or vehement, forceful methods invoked, instead of the peace and love of God. Elijah destroyed the prophets of Baal with violence, and he suffered the consequence of his breaking the law.

The prophets of Baal exist in every man's consciousness. They are one's religious ideas that have become materialized. They see not the principle, but the effect, in religion and its ordinances. They are wrapped up in forms and ceremonies and the spectacular part of divine worship. Applied to the individual, this stage of consciousness represents the place in spiritual growth where one sees the materialized soul and determines to destroy it wholly.

Some of the mystical books say, "Kill out desire" —advocating destructive methods. Jesus taught and demonstrated a pacific, saving method in dealing with the animal soul. He could have destroyed the devil-

possessed life represented by Judas, but He knew that the divine law was not destructive—that He would be responsible if He did not save to the uttermost all that the Father had given Him. "And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day." Following the Master in the divine evolution of man, we should try to cleanse, purify, and lift up, through the power of the higher self, every phase of consciousness.

THE SOUL of man is a many-sided thing. It is the sum total in consciousness of all that we are now thinking and all that we have ever thought. Our consciousness of present and past thinking is called conscious and subconscious by modern psychologists, who are making strange and wonderful discoveries in their studies of the mind. But they do not deal definitely with the superconscious or higher self of the soul, consequently their conclusions are fragmentary. When, however, they do touch the superconsciousness, they find that the Hebrew Scriptures have anticipated all their discoveries.

The soul is masculine and feminine, because it came forth from Spirit. "Male and female created he them." Jezebel is the reigning queen in the human phase of the soul, and when its sensual thoughts of God (prophets of Baal) are destroyed it rebels and defies the developing spiritual consciousness, Elijah. The resistance is so strong that the spiritual soul retires to inner planes of consciousness. Here it receives lessons from Jehovah.

It is a common thing for any one who has been zealous in Truth to meet with reverses in development and to find himself at a standstill. Although the continued support of the Lord is received (Elijah eating the cakes and drinking the water left by the angel), there are petulance and complaining because the power of Spirit seems to be absent, and the adverse forces seem

to be in the ascendant. Elijah told Jehovah how jealous he had been for Him, and that of all the prophets of Israel he was the only one left.

This habit of complaining when the divine law seems to fail is quite prevalent among overcomers. They get off the line of principle and, instead of seeking the cause, they begin a tirade against their own and the enemies of the Lord. Personal pride sees the self in exaggerated dimension— "and I, even I only, am left."

Here is where Jehovah gives Elijah a great lesson in the relation between Being and manifestation. Elijah was told to "stand upon the mount before Jehovah," which means to ascend to the highest point of spiritual understanding. "And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind." Here seems a contradiction. Jehovah "passed by" and the great wind followed, but Jehovah was not in the wind. In an understanding of the creative law of mind, idea, and manifestation we have the explanation. Divine Mind, God, is the absolute realm of being. Mind's perfect idea, Jehovah, is the creative law in spiritual consciousness. The "great and strong wind" is the manifestation, which is a secondary effect of the original power in Jehovah.

HERE we have explained one of the most intricate points in the study of Being and manifestation. The student who does not enter into high spiritual understanding assumes that the statement, "God is all and in all," makes Divine Mind immanent in every movement of matter. It is true that God is behind everything, but the original idea of God is separated from formed things by creative processes and discrete degrees of activity. God's son, the perfect-man idea, is given executive power: "All things whatsoever the Father hath are mine."

Elijah was being shown, in the havoc wrought by the great wind, the result of his own violent thoughts.

Jehovah supplied the original impulse, but its force and direction were in the hands of Elijah. This is a law of mind action that every metaphysician should know. God gives you life, love, substance, power, in their original formless essence, and you use them as you will. The wind of the mind is one's thought and talk about self; the persecutions that one has undergone, the years of work in demonstrating Truth, "and because of the opposition of the enemies of God I could stand it no longer." This kind of "hot air" in high places (mountains) breaks up the substance of faith (rocks) in man's consciousness, but "Jehovah was not in the wind."

The "earthquake" is the shaking and the quaking that often take place in the body consciousness when Spirit begins its work of liberating the flesh from the bondage of matter. The trembling and the shaking are not the work of Spirit, but the fear and resistance of the flesh. "The spirit indeed is willing, but the flesh is weak." When Paul and Silas were in the Roman prison they sang, praised, and prayed: then there was an earthquake and the doors flew open and their shackles dropped off. Jehovah is not in the earthquake, because His love is not destructive, but always constructive.

When one has made a covenant with God to do His will, the Christ body commences at once to form itself at the roots of the nerves in the body of flesh. Then begins the great tug of war between the body of flesh and the body of Christ. Many puzzling situations arise in this struggle for supremacy of the Christ body. Wind, earthquake, fire, are frequent, and personal consciousness makes the conflict painful and violent through its ignorant zeal for what it presumes to be Truth. It is safe to say that Truth does not require any one to fight for it. "Let your light shine." *Live the Truth.*

WHEN the developing soul finds that the great I AM is not directly the cause of its new sensations

and emotions, it gets quiet and waits upon the Lord —then the "still small voice" is heard.

When Elijah heard this inner voice he went out and stood in the entrance of the cave. This means that one comes out of personal consciousness into the universal consciousness. Elijah stood where he could look at the great material universe spread out before him. But right here is a subtle metaphysical lesson for the neophyte—Elijah wrapped his face in his mantle. All the mighty systems of the heavens came forth from Jehovah, yet man will never hear the "still small voice," or understand the creative law, by studying the visible universe. It is the spiritual ear that hears the "still small voice," and it is the spiritual eye that sees the ideal universe. Cover your eyes when you look for God. Listen with your mind and see with your understanding. Listening is a matter of attention. Inattention dulls the hearing, and people who are much absorbed in their own personal problems are liable to become hard of hearing.

Elijah heard the voice of the Lord, but he had lessons yet to learn in the world of experience, and the Lord told him to return to the "wilderness of Damascus."

A more peaceful state of consciousness followed this experience, and mantle of Elijah, the violent, fell upon Elisha, the peaceful.

Our Father who art in heaven, Hallowed be Thy name.
Thy kingdom come. Thy will be done, as in heaven, so on earth.
Give us this day our daily bread.
And forgive us our debts, as we also have forgiven our debtors.
And bring us not into temptation, but deliver us from the evil one.
For Thine is the kingdom, and the power, and the glory, for ever. Amen.

The Secret Way to ABUNDANCE

By ERNEST C. WILSON

PRAYER is the key that unlocks the stores of abundance and blessing. The secret of effectual prayer is belief. When we pray, we get not necessarily what we ask for, but what we expect.

If we pray for some good thing, expecting its realization to be deferred, it will be.

If we pray for a thousand dollars, expecting only a hundred, we will get only a hundred.

If we pray expecting a more satisfying answer than we can foresee, that, too, will be realized.

If we pray expecting immediate response, we will get immediate fulfillment or some sign or token to indicate that our prayer is in process of being fulfilled.

The reason for this is not that our belief will change what actually is true. The reason is that what is true is the perfect, the harmonious, the ideal; and that the perfect, the harmonious, and the ideal manifest for us according to the measure of our faith. Jesus recognized this law when He said, "Whatsoever ye shall ask in prayer, believing, ye shall receive."

HERE is a case in point. One time I was called upon to deliver an important series of lectures in another city. By a misunderstanding, I missed my train. It was late at night. I was to be at my destination the next morning. There was no other train. It was too late to drive my car, and an all-night drive would not be conducive to a spirited address at its end. No other transportation was available. There was a storm that would prevent my taking an airplane, even if one could

have been had. What to do? There seemed to be no answer to the problem but to wire a cancellation of the first address. I prayed about it, with the full belief that in some way, perhaps unknown to me, my prayer would be answered; that it was not in divine order for me to miss my appointment; that one error (missing the train) did not entail another (missing the appointment); that I was in God's service, doing His work; that He did not hold me under condemnation, and that therefore I would not hold myself under condemnation; that my part was to be still, get my leading, and follow it unhesitatingly, with full assurance that I was acting under the grace of God, not under the adverse law of human error.

Another train, reaching my destination by a roundabout route, but arriving there too late to be of service to me, was to leave within a few minutes. My leading was to take it as far as L——, and that from there I would find some means, possibly automobile, by which I could arrive at my destination on time. I gave thanks, rechecked my baggage, and hurried aboard this train. Placing my affairs in the Father's hands, I was soon sound asleep. I awoke in the morning, refreshed and renewed in confidence, to find that the train was late; too late for me to complete my journey by auto. I glanced at the sky. It was cloudy and murky, with just a little ray of sunlight. That sunlight became my good omen. I thought of Elijah, praying and preparing for rain when there was not a cloud in the sky larger than a man's hand. The sun in my sky was no larger than Elijah's cloud, but I would pray for sunshine and a clear sky. And I would dig my ditches. I went to a telephone and called the airport. There were no planes scheduled for my destination. Even if there were, said the dispatcher, they would not leave. The air was too "tricky." "Isn't there some way I could charter a plane?" I asked. "No. No one would go up." "But if some one would go up—" I persisted. "You might call this number," he said, giving it to me.

I did so at once, and arranged for a pilot who was willing to take the risk. I got a taxi for the airport, and prayed all the way there, watching the sky for the first sign of response. Instead it seemed to get blacker and more threatening. When I got to the field the pilot greeted me. "Are you the chap who insists on getting to C—— this morning?" he asked. "Yes," I answered firmly. "Well, I'm willing to try it, but we probably will have to come down in some field, and then you'd be worse off than you would be here."

"I'm willing to chance it if you are," I answered. "And I'm sure we'll get through all right."

We took off in a stormy sky. After a while the sun broke through for just a few moments. Half way we stopped for a weather report. It was, "Closing in, but still navigable." "We'll try it," said my pilot. "Good," said I; "I'll telegraph my friends."

We arrived on time. We had made remarkable speed due to that rarity, a tail wind. My friends had been told that no plane could possibly make it. They had gone ahead with the making of other plans for the lecture. But I arrived in the midst of their plans. "Whatsoever ye shall ask in prayer, believing, ye shall receive."

BUT WHY should all that happen, you ask. I thought of that, too. Into my mind came the picture of Christ in a boat in the storm on the Sea of Galilee. I remembered that He did not ask, "What have I done that this should come upon me?" Instead, He rebuked the waves, and said, "Peace, be still," and stilled the storm. Whatever their cause, we, through His conquering power and presence, can still the storms that arise in our affairs.

If I were to look back through my life, even a little way, I could undoubtedly find enough erroneous thoughts, enough mistakes, enough negations, not only to justify the difficulty in which that day I found my-

self, but a hundred others like it. There is a certain profit in thus looking back, if by so doing we learn how to do better the next time. But there is no profit in holding ourselves under condemnation for any past deed. Our chief concern is to be sure that the misdeed is *past!* We must not cling to it in act, of course; neither must we cling to it in remembrance. God does not hold us under condemnation. The word of Christ is, "Neither do I condemn thee: Go . . . sin no more."

To sin is to fall short of the mark. What mark? The mark of the high calling of our attainment in Christ Jesus. We are to place ourselves under the law of His grace. We are to know that with Him all things are possible, and that only the good is true. This is the saving law of grace, which wipes out a thousand fears and errors, and calls forth the light and redemption of the Christ.

REMEMBER, too, that there is no delay in Spirit. God is always ready. If our good does not appear speedily and bountifully to meet our conscious need, it is because we are not ready. The answer to that situation is that the need implies the supply. Why does not the supply appear before the need? Why do we not eat before we are hungry! The supply usually is quite manifest even before we are conscious of needing it, but we usually do not see it beforehand, because we do not give it our attention.

We see that toward which we direct our mind. I had never noticed how many horses there were until one time when I took a position with a wholesale house that manufactured horseshoes. Horseshoes, except to pitch them, had never entered my world until then. That was a number of years ago. There are more horses in use now—an odd fact to most of us who live in a motorized world—than there were then. There is enough of almost anything in life to amaze us when our attention is called to it.

We should center our thought and attention upon

the things that we desire in life. We should build up our consciousness of the immediacy and abundance of what we desire.

Let us not make the error of postponing our good, of saying, "Oh, I'll have the things that I want when my ship comes in." That implies that our ship is delayed, and consequently that our good is withheld. It may also imply that we have not even sent our ship out upon the broad sea of mind!

DO SEEMINGLY adverse things—such as my airplane adventure—come to us as punishments? No, not unless we decree it so, for the Father does not.

Out of what seemed a poor start much good came. I had a thrilling ride. I gained new faith in the love and guidance of Spirit. I arrived on time, and, what was more, my arriving, seemingly miraculously, through a storm believed to be unnavigable, added interest to my lecture series. Public interest in the experience increased attendance at my meetings, and thus enabled me to do more good than otherwise I might have done. Moreover, if the law of punishment were the law of life, most of us would attract more adverse experiences than we do. Such experiences come to teach us. One of the things that they quite generally teach is that they are not so adverse as they seem. We have really conquered and mastered them when we know that they are not adverse at all, and prove them to be blessings in disguise. I have one friend who refers to this as making lemonade out of his lemons. But has he really mastered the "lemons" until he takes the sourness out of them by the sweetness of his faith in the loving guidance of Spirit?

My airplane adventure illustrates another point. My own first human reaction was that it was unfortunate. I was inclined to condemn myself severely. I felt humiliated and chagrined to have a plan miscarry. But soon I came out of that foolish mood. Many past lessons prompted me to be still, to look for God's *appoint-*

ment in my *disappointment*, to praise God and give thanks that once again I should "see the salvation of Jehovah," as indeed I did, out of a (momentarily) clear sky!

IF SUCH an experience were going to happen at all, how much better that it should happen to me—since I underwent a minimum of distress and inconvenience—rather than to some one who would have been completely upset by it, as some of my friends assured me they would have been.

Do you remember the old story of the little urchin who was taking a long journey afoot with his smaller brother? The smaller lad succumbed to sleepiness and fatigue, and his older brother had to carry him part of the way.

"Wasn't he awfully heavy?" some one asked.

"No, he wasn't heavy. He's me brudder," the little chap answered.

When you meet, with love, understanding, and forbearance, some experience under which a brother might give way to discouragement and defeat, you are helping to free the world from its self-imposed weight of human sorrow and hardship.

Your first step, then, in the conquest of heavenly riches—which include also abundance to meet all human needs—is to make your at-one-ment with the good. Accept no law as final in your experience, excepting the law of grace. Have more faith in that law, though its operation is unseen, than you have in the obstacles to faith that appear real to you. Be steadfast and constant in your affirmation of the Truth. There is always a way out, always a leading of the Spirit. Your part is to keep so closely in touch with Spirit that you will not miss the way and the leading. Do not be worried about it. God will make the leading plain. His plan is not to make things hard for you, but easy.

"MY YOKE is easy, and my burden light," said Christ. If you have not yet grown in faith

to the place in consciousness where God's leading is plain to you, trust in God anyway. Even in blind faith you will not go astray. Blind faith may lead you by a little different, possibly a little longer, way, but only so that you can come, through your own understanding, in your own good time and way, into His good. It is not given to us to walk far by another's light, lest we fail to let our own light shine. But whether the way seems short or long, dark or filled with light, it is *sure*. You will arrive; and the knowing of even that one simple fact will hasten your coming into your good and will help to raise your consciousness of abundance.

"Ask . . . believing." Do not hesitate to ask the Father for His help. It is already granted even before you form the words. "Before they call, I will answer." Your asking simply opens up channels by which greater and more abundant good can manifest through your life. Belief determines the size of the channel. Remember, the channel may be limited; the good, never! Ask, then, in all sincerity.

Do not ask for what you do not expect to receive. If your belief and your desire conflict, your prayer will be answered according to your belief rather than your desire. If your belief is adverse to your desire, and every prayer intensifies that belief, then stop praying the prayer of your desire, and pray instead for faith. "Help thou mine unbelief."

Your desire is prophetic of its own fulfillment. It will manifest according to the intensity of your prayer, and according to your relinquishing of false beliefs. Prayer has been defined as the soul's sincere desire, but the most intense prayer is the prayer of body, mind, and soul.

"Tune up the fine, strong instrument of thy being
To chord with thy dear hope."

Desire that is confined to the emotions is little more than wishing. Back up your desire by disciplining your thoughts and your acts to accord with it, and you will hasten the time of your deliverance.

NEVER say that any prayer you pray, any desire of your heart, is "too good to be true." Actually nothing that we think or dream of is quite so good as the absolute truth of Being. Our ideals are a dilution of absolute Truth, filtered through the lens of human vision. So do not limit your good, not even to your highest vision.

If you pray for specific things, always add to your prayers this thought, "either that, or better, according to Thy vision, Thy will, Thy love and wisdom."

The beginning of all true demonstration for prosperity is to seek God. He is the source and the fulfillment of every righteous desire. He it is that inspires the desire, and that fulfills it, too. Take it back to Him, and ask what you can do to help in bringing about its fulfillment, quickly, bountifully and perfectly. It may be that simply your word of faith is sufficient to release into expression the good that the Father has given you. It may be that some change of thought or action will be demanded of you. If so, having asked God's guidance, do not hesitate to do as He directs. In either case rejoice and give thanks, even before the good appears.

It is all important to bring your desire first to the approval of the Father, before you seek to fulfill it independently of Him. Beware of that voice in you that may say, "I do not need to ask the Father's approval or guidance on this. I know that it is all right." Be even more cautious about acting on any desire of which you are inclined to say, "I must have it, whether it is the Father's will or not." If we hesitate to submit any act or plan or desire to the Father, that fact in itself argues against considering it any further. Submit your desires to His wisdom, and trust their fulfillment to His love.

Now abideth faith, hope, love, these three; and the greatest of these is love.—PAUL

The Low Way

or

The High Way

By CLIFFORD HORNE

THE MASTER taught two ways of life. He pointed out one way when He said, "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

Many persons are striving to practice the divine law in order to demonstrate things in their lives and affairs—things that are momentary but, at the time, seem to be very much needed. The law is sure, and if we obey the injunction to pray in faith, believing that we now have that for which we pray, we shall assuredly receive what we ask. This is good, but it is not the best way.

When the Master gave His Sermon on the Mount He spoke about daily necessities—food, clothing, and so forth—saying, "For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." In these words He indicated the better way.

This, then, is the command: Do the will of the Father which is in heaven; by your doing His will and realizing your at-one-ment with the Father, or Spirit within you, all good will gravitate to you.

There are those who are interested in demonstrating things, lands, and possessions, and there are those who glimpse the vision of the high path to the inner kingdom.

John Oxenham has written:

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way, and a low.
And every man decideth
The way his soul shall go.

Seek the high way and strive to attain the consciousness of Spirit. Merge your will with the divine will and let His will be done in you. This is not inaction but consecrated action, doing all things as to the Lord.

Jesus tells us, "Not every one . . . shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

Paul declares, "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

Some of our subscribers write that they cannot afford to renew because times are so hard.

The harder the times, the more one needs the thoughts that one can get out of Unity literature.

Now is the time for all those who trust to God for supply and support to keep together in thought. Where two or three agree in the earth, their requests will be granted by the Father in the heavens.

Do not let the thought of hard times have any place in your mind or conversation.

Our best financiers say that the recent depression was caused largely by fear.

Are you helping to restore confidence by talking about the stability of our financial resources and institutions?

Keep up your faith in the Spirit of plenty, and you will be provided for always.—SILENT UNITY

CHRIST
Is the Way

By LILLIAN GRACE COPP

Part I

FOR NEARLY twenty years I have been studying and practicing metaphysical teachings. I have learned such wonderful lessons, I have been led in such marvelous ways since I learned the art of applying the law to my daily life, that I want to tell others how to escape the pitfalls of doubt that all too frequently attend the first stumbling steps of the beginner in metaphysics.

There are so many things to learn, so many days when the seeker after Truth feels that he is making little or no progress, that one who has traveled the road of actual experience can give aid beyond the power of words to express. Whether metaphysical law is new to you, or whether it has been your stay and support for years, the one great fundamental Truth stands unchangeable—God does "restore . . . the years that the locust hath eaten." There is no getting away from God's justice and goodness. I am going to tell you how I know.

I had been a shut-in for several years when I first learned of the wonderful, transforming, almost unbelievable results that come from metaphysical law personally applied to the individual. Swooping down without an instant's warning, an accident stripped me of youth, friends, physical activity, earning power, everything that life holds dear, with the exception of a sister whose love and devotion kept me from utter despair.

She, however, had frail health, and was solely dependent on the contents of a pay envelope to support

us both. Fortunately she really cared for me, and by unlimited sacrifice made it possible for me to complete my education under the tutoring of private professors. But after finishing my course, my physical handicaps were so great—I then knew nothing of the enlightening, never failing power that dwells at the very center of every created being—that I failed utterly to make the grade.

Then her health, which for a long time had been precarious, gave way under the strain. It was imperative that we leave the state. We had no money, neither had we any friends upon whom we could call for financial assistance. The only thing that we could do was to dispose of our household furnishings. Because we both had been taught to face unflinchingly whatever came to us, not even to each other did we confide what a hardship it was to see the cherished possessions of our mother being handled and owned by strangers. Yet the necessity that forced us to sell was the keynote that changed the tenor of our lives.

While negotiating the sale of a highly prized chamber set with a stranger who had purchased and paid for several smaller articles of furniture, she remarked just as the bargain was concluded: "I haven't the money to pay for all these things today. Just mark them 'Sold,' and I'll come in tomorrow and settle in full.

"For the boarding house that I am to open next month I planned to get the furnishings just before moving in. But the minute I saw your advertisement in the window, I knew that you would have exactly the things I needed. There will be no question about my paying. I have a rich Father, who supplies my every demand, as soon as I make it known to Him. I'll surely be here before six o'clock."

Noticing that I was frankly puzzled by her enigmatic remark, she went into details concerning metaphysics—my first introduction to it. She related many demonstrations that she as well as her friends had

made. It sounded so simple, yet it was so transcendently far-reaching, that I at once decided that it was impossible. How could intense desire for a particular thing, coupled with the thanking of God for what didn't exist, bring that desire into manifestation? It simply couldn't. To think that it could be was sheer nonsense.

I decided that the woman was insane. Yet on all other topics she seemed perfectly normal. But the depth and the sincerity of her belief in spiritual science gave to her words and tone a fervor bordering on the fanatic. Such faith as she possessed would lift me from the physical and financial bondage in which I had been held for nearly ten years. With all my heart I wanted to believe. And despite my doubts I was sufficiently impressed to promise that I would hold until the appointed hour the next day the furniture for which she had bargained, even should I receive a cash offer for it.

THAT was exactly what happened. The cash customer not only offered to pay in full, sending for the set within an hour, but unless I accepted the offer then and there, her interest in the goods ended. The prospect of selling the set and the stoves at anything near their real value was decidedly limited. If the first woman failed to return, and I refused to let them go to the cash customer, the chances were ten to one that we should have to sell at a tremendous sacrifice. It was only my promised word that enabled me to resist the temptation. All the next day I felt great uneasiness, and grave doubt of the woman's ever returning.

Just after four o'clock, however, she came in, holding by the hand a curly-haired little girl. Her face was ablaze with the light that I have since learned to know well. It is the inner glory that shines through the physical when a person experiences the exhilaration of having held actual communion with the Christ Spirit.

"I have the money, and I am going to tell you exactly how it came into my possession," she said, as she counted out ten crisp ten-dollar bills. "I am doing this because I want you to know that whenever a need is really urgent God doesn't send the answer to your prayer by slow freight, causing you to miss your next connection. Always it comes by lightning express, in plenty of time for you to reach your station at the appointed hour.

"There was need of this money's coming that way, for you wouldn't have held the furniture and stoves after tonight. When I paid for the chairs yesterday I parted with my last visible dollar. But I knew that God had unlimited supply. I went home and talked the matter over with Him, exactly as I should have talked with an earthly father. I placed every incident before Him, thanked Him that He had sent me to you, that I had found precisely the things that I needed at a price that I could afford to pay, and that, no matter what offer some one else might make you for the things for which I had bargained, you would hold them for me, exactly as you had agreed to do. Then my part in the matter was finished. I put every shade of doubt or fear out of my mind, and went on with my regular work.

"Up to an hour ago there wasn't a sign of the money's appearing. Then Helen's father," she looked tenderly down at the little girl, "brought her to my room. His housekeeper had been unexpectedly called out of town, and he had no one with whom to leave the child. As this had happened before, he had decided to give up the idea of keeping a home and to board with me. If I would open my boarding house next week instead of next month, and care for Helen from now on, he would advance me one hundred dollars to meet immediate expenses.

"There was but one answer to make. I gave it from the depths of a grateful heart. He wrote the check and returned to his work. I had just time to hurry to

the bank and get it cashed before the doors closed for the day."

I SAT and looked at her in utter astonishment. Her proof was indisputable. The story sounded like a miracle, in spite of the fact that it had happened in a perfectly natural manner. And it had come in a way that could not fail to make one realize that God did hear and reward simple, trusting faith. If I only had that faith, what a difference it would make in my life! Then I made a great decision. If it did so much for others, it surely ought to do as much for one so sorely in need of physical and material success as myself. I decided to give it an honest trial.

(*To be continued*)

THE CONQUEROR

By BEATRICE MARY BILLING

Fear fluttered into my heart
Where it was met with dismay;
Making a havoc of hope—
Fear stayed all day.

Fear thundered into my heart
Where it was met with a smile;
Baffled, bewildered, confused—
Fear left, for a while.

Fear trembled into my heart,
Where it was met with a prayer;
Instantly—turned into joy—
No fear was there.

SUBSTANCE

By FRANCES W. FOULKS

THERE is an omnipresent substance pervading all celestial spaces, all terrestrial places, permeating and penetrating all things that have visible form and being. It is everywhere as abundant and as free for our use as is the air that we breathe. It is the vital part, the essential element, of all livingness. It is the incorporeal that lies back of all that is corporeal; the unearthly that causes embodiment on the earth plane. It is the essence of all things animate and inanimate, the basis of their being.

Substance is the garment with which the Creator clothes all His creation. From substance all visible manifestation has come forth; from it my body and your body, my world and your world, have come into existence; from it all the universe, the planets and the inhabitants thereof, the manifestations thereon, came into expression. Substance is the essence of livingness with which the Most High is eternally rehabilitating His world, restoring His creation when and where mankind and the elements lay it waste. Substance underlies, overlaps, sustains, is latent in, all things, at all times. It is the manna of God, eternally subject to every need of all creation for the restoration and development of perfection.

In substance are stored all the beauty and purity and wealth of the "image" and "likeness," and in the individual mind, in your mind and in my mind, lies the power to handle substance and to bring it forth in all its beauty and purity and richness, the power to mold it according to the needs and desires of the moment, for the betterment of body and affairs, that we may express our divine sonship with regard to all that the Father is and has. Even unconsciously we momently partake of it, handle it, because the very air that we breathe, the food that we eat, the drink

with which we quench our thirst, all contain living substance. When in our mind we consciously touch the fourth-dimensional realm where substance lies, all things in our vision partake of it, everything that we handle in our mind becomes impregnated with the livingness of it. When we are conscious of their source, their purpose, their innermost nature, the air and the food and the drink serve to express more fully in us and through us that for which the Creator intended them; we consciously release in greater measure the substance that they contain for the replenishing of our physical and material needs.

My birthright, your birthright, our divine inheritance from the Father, is substance, the opulence of the unseen, the richness of the garment of God, and in its use we fulfill the purpose of our being: perfectly to express in all ways and at all times the rich nature of our Creator.

I NOW cleanse myself of doubts, of fears of lack, of past failures. I set aside human questionings, I withdraw limiting boundaries, I tear down hindering barriers. I relax mind and body, that I may become an open channel for the inflow of the riches of God. I lift my vision, that my desires may be according to the will of the Highest; that my confidence

Jehovah bless thee, and keep thee:
Jehovah make his face to shine upon thee, and be gracious unto thee:
Jehovah lift up his countenance upon thee, and give thee peace.—BIBLE

may be strengthened; that my faith and expectancy may be unlimited. I look steadfastly toward the Creator, the Giver. I feel all about me His omnipresent substance seeking to come into expression through me. It presses on me to be used, to be handled, to be molded. I open my whole being to its inflow. I open

my body, my environment, my affairs. I open my home, my business. I open my pocketbook, my bank account, my wardrobe. As substance fills all the spiritual realm, so does it fill all the needs of my life, all the desires of my heart, with the richness of itself, in the very form that I now hold out to receive it, in the very measure of my faith and expectancy. It presses out to me in all its beauty and wealth of expression.

Now does substance take form for me according to the perfect mold of a mind stayed on the love of the Most High. Now does substance perfect itself on the visible plane, in all livingness, and according to His will for my happiness and well-being. Now does substance clothe me—soul, mind, body, affairs—as beautifully as the rose of Sharon, as the lily of the field, as the cedar of Lebanon. Now do I live and move and have my being in the glory of God's eternal, inexhaustible substance, in vital substance, in living substance.

I THANK Thee, Father, for this revelation of substance omnipresent, for this realization of Thy garment of substance, clothing me and my world with all livingness. I thank Thee for the fulfillment of Thy will of abundance for me as now made richly manifest. I thank Thee that I, Thy son and heir, the beloved of Thy heart, am now given power and dominion over substance, and that at any moment, under any circumstance, I can touch Thee and have pressed out to me of Thy opulence, in Thy "good measure, pressed down, shaken together, running over," rich substance, living substance, vital substance, to spare and to share.

Spirit divine, attend our prayers,
And make this house Thy home;
Descend with all Thy gracious powers,
O come, great Spirit, come.

ANDREW REED

ABANDONMENT

WHEN MAN has found the Lord his God, he is led by Spirit to abandon himself to the Lord; as we see in the disciples that were first called. It is written of them that they "left all, and followed" Him, for they had "found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph," and they were so overcome by the grace that was upon Him that all other desires, aims, plans, and ambitions were melted away by the one overwhelming desire that took possession of them—to follow Him. This was the grace of God to them; the grace that "came through Jesus Christ," of which John says, "of his fulness we all received, and grace for grace." Just as the Master was abandoned to the Father and could say truly, "I am not come of myself . . . he sent me," and, "I am . . . nothing of myself," and, "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me," so, because they were like unto the Master, they were open to spiritual influx; they received this grace, immediately to forsake all the things of earth for the things of the heavenly life, which began to open to them as soon as they stood in His presence. For to stand in the presence of the Son of man was to be changed from that hour. If the soul responded to that magnet, the divine love that was burning in the heart of Jesus, it had no other desire than that it should please Him, be like Him, do what He did, follow Him, for He had the words of eternal life. As Peter said later—at a time of testing, when Jesus put the question to the Twelve, "Would ye also go away?" —"Lord, to whom shall we go? thou hast the words of eternal life." When they were tested, they knew why they followed Him: because He had "the words of eternal life." Flesh and blood did not reveal this unto

Peter, but it was grace and Truth to him to know, and to make this response, which is true of every disciple who has thus abandoned himself to the Lord.

Today to come into the consciousness of the Spirit of Jesus Christ within you is to be changed from that hour; it is the beginning of that new manhood which is in Christ Jesus, of which Paul speaks, saying: "Wherefore if any man is in Christ, *he is* a new creature." He is the same presence to the soul today that He was then. He is ever the same Lord, whether He is in the world as a man of flesh and blood, or whether He is in the human soul as the light of the world. He is the same One that said when He healed the man born blind: "When I am in the world, I am the light of the world." And when He reveals Himself as the light of the world in a human soul, the one desire of the heart is to remain ever in His presence, never to lose this union with the Beloved, in which there is joy unspeakable, a constant delight to those who enter in.

SPIRITUAL abandonment, then, comes to man by grace, by the knowledge of the Lord, and the heart is fixed upon this one thing: to do the will of God and to leave everything in His hands; to seek first the kingdom of God and His righteousness, and to let the other things be added; to take no anxious thought about the morrow (for anxiety is not becoming to one who has forsaken all for the sake of this holy life of the soul in God), but to trust Him, to obey Him, to listen to His voice, to keep His words, to abide in His presence. This is the purpose of the heart that now no longer seeks after the vain things of a life that is to cease. By the grace of God it has fixed itself, its every desire, upon the only One, that it may cease to be separated from Him in an earth-bound and circumscribed state of consciousness, and may let its consciousness expand and unfold until it "doth magnify the Lord." It is just as Mary says, in the ecstasy of a soul in this state:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour."

For she had said to the angel: "Be it unto me according to thy word." With a fervor that leaves all to God in perfect abandonment, she consents to bring forth into the world the Child formed by "the power of the Most High," to be "called the Son of God," saying, "Be it unto me according to thy word"; no condition, no reservation, no thought of herself, but a desire only that she may serve God with her whole heart.

Thus it is with the soul that feels this heavenly life—the life of God's Son—generating in it. A new life, the life of the Child Jesus, which is formed again in us as it was formed in that "holy thing" which was born of the Virgin—"Christ in you, the hope of glory" —is the interior knowledge that dawns upon the soul, the realization that He has come to earth again; and the soul does "magnify the Lord," and the heart rejoices in the salvation of God that is now manifesting itself in the life. No longer is there the desire to hold the old life and the old form, but there is a great desire to be rid of everything that is old and tainted with the consciousness of self, of Adam, of the flesh, that this new life may have room to manifest itself and reveal that which is "hidden from the foundation of the world."

So the joy of Philip, when coming to Nathanael and saying, "We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph," is the joy of the disciple of Jesus Christ today, who finds the Lord as a living presence within the soul. The One of whom Moses wrote, the One of whom Isaiah wrote and all the prophets, the One of whom the Psalmist sang, the One whom the disciples of old loved with all their heart and followed faithfully, the One that John saw in the vision of the revelation—even this One comes today and knocks at the door of the soul and waits to be admitted. The Light of the world, the Glory of the soul, the Resurrection of the body, the Savior, in all things the Helper, by means of Holy Spirit, and the Advocate with the

Father, this One is here; He has come that we also may in Him find the joy, and the peace, and the great satisfaction that came to the souls of men in the age when Christ was known in human nature as a living and abiding presence. That which manifests itself now, and which manifested itself on the day of Pentecost following the crucifixion and resurrection, is ever waiting to be the heavenly Visitor, the One that comes with power from on high to render all things new, to transmute the darkness of this spiritual night in which we find ourselves in this world, and to be to us the light of life—"the light of the world." Those who know this One, who love and serve Him and give themselves to Him, have no other hope than to be one with Him to eternity. They consider it a small price to pay if they give all else, everything that they call their own, for the sake of being discipled unto Him in Spirit and Truth, for He says: "It is enough for the disciple that he be as his teacher, and the servant as his lord." The desire of the disciple of the Lord is to be like Him in this world, to be sent forth as He was sent forth, to bear a message to humanity, the "good tidings," the message that the kingdom of God is at hand, that mortality and darkness are no more, that God has wiped away "every tear from their eyes" and Himself has come to be the teacher, the guide, the helper of mankind.

THE MAN who hesitates, who considers what he is about to lose in giving up what he seems to have, is in danger of losing this grace. The promptness of the disciples in leaving their fishing nets—which represented all that they had—and their fathers also, as in the case of the sons of Zebedee, is a witness of what the action of that grace in the soul is. There should be no hesitation, for He says: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me," and also, "Follow me; and leave the dead to bury their own dead." This abandonment of yourself to Jesus Christ costs you something. "Seek

ye first his kingdom, and his righteousness; and all these things shall be added unto you." The soul must have faith enough—in the One who has undertaken to lead it into eternal life—to give up its own will and die to self, and to fix its hope on that which is life and peace to eternity. So the sane mind is quick to surrender to this mighty One, who has all authority in

Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.—JOSHUA

heaven and upon earth, who dispels the darkness of ignorance and brings in the light of truth and teaches the soul the way to eternal life.

"What shall a man give in exchange for his life?" Jesus asks. In the natural world will he not give all that he has to save his life? And that only a natural life! But what will not a man give for his life when he is in the sane state of mind that comes to him on the great occasion when the Light of life illumines him and he understands what life is, and knows that the natural life is only a figure—a transitory figure at that—of the life of the soul that "is hid with Christ in God." What will he not give for the life that will not cease to be, a life wherein he is sane and follows the guidance of the Great Teacher of the soul, who has come to awaken it out of the slumber of mortality and call it back to God again, even into that interior life that never is broken, that always is joy and peace to those that enter into it.

When the abandonment of Jesus reached its height in Gethsemane He denied Himself to the utmost, and that is called the passion of the Christ, because this abandonment in His heart was supreme, it was a passion, a holy passion, that possessed the Son of man—the passion to do the whole will of God.—*William Farwell.*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 5, MAY 3, 1931.

Unity Subject—*The Universal Self.*

International Subject—*Jesus in the Home of Zacchæus.*—Luke 19:1-10.

1. And he entered and was passing through Jericho.
2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.
3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.
4. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.
5. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.
6. And he made haste, and came down, and received him joyfully.
7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.
9. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.
10. For the Son of man came to seek and to save that which was lost.

GOLDEN TEXT—*The Son of man came to seek and to save that which was lost.*—Luke 19:10.

SILENT PRAYER—*I give freely of my substance, and the precious gift of spiritual substance is given to me in return.*

Our lesson today covers the story of a chief publican who was rich. Zacchæus, in common with all his fellow tax collectors, was permitted to gather for himself whatever sums he could over and above the legal amounts for which he was answerable to the Roman government. Apparently, he had lost no opportunity to enrich himself by using this privilege.

In a sense, Zacchæus abides in each one of us. Each of us has an overweening desire to gain something. It may be money, power, influence, popularity, creature comforts, or the things that gratify the artistic sense. Our desires may rise higher and include the riches of the mind or of the spiritual kingdom.

It matters not how desirable may be the object of our acquisitive urge; if we are seeking it for the natural self, which we have allowed to become strongly intrenched in the soul, we are still Zacchæus up in the sycamore tree. Such a tree produces fruit of very little value; and before we can gain a true consciousness of ourselves as spiritual beings fit to survive the exigencies of time and chance, we must come down from our false position and receive joyfully the royal guest, Truth. We must find out from infinite Mind the truth about this acquisitive urge in us, and make sure that it is centered in the universal self instead of in the petty personal self.

The universal self includes every living soul; in fact, all life. When we are centered in spiritual consciousness we shall realize our oneness with all life, and shall know that to extort from another money or anything else of value in order to increase our own fortune is really to impoverish our life. The divine law cannot be broken, and when we undertake to appropriate what

is another's the law immediately balances accounts by taking out of our soul either character or other assets that are equivalent to what we have wrongfully exacted.

Only a minute percentage of the race today probably steals the money and property of others. A larger number perhaps covet their neighbors' goods without making any attempt to gain possession of them. Practically every one, however, desires, though in the main unconsciously, the higher qualities that are the endowment of spiritual rebirth. From what standpoint we desire them is a decidedly important factor in our attainment.

Zacchæus climbed the sycamore tree out of curiosity about Jesus Christ, of whom he had heard startling reports. If he had had a sincere desire to meet Jesus and to learn of His teaching, he could have sent a messenger to invite Jesus into his home as a guest, since he himself was little of stature and could not push his way through the crowd. So our first desire to learn of Truth may arise out of curiosity.

Zacchæus means "pure." We may be rich in intellectual accomplishments gathered at the expense of the other normal activities of life, and yet our clear understanding of the realities of life may be so small as to be practically negligible. We shall gain an understanding of what life really is in its fullness only by receiving into our heart the Christ ideal of unselfishness. That ideal enables us to comprehend the law of restoration and fits us to receive eternal riches.

We are not told what Jesus said in the home of Zacchæus. Since Zacchæus was a rich man and his occupation was well known in Jericho, Jesus evidently knew more of him than simply his name. The people murmured against Jesus for going to lodge with one whom they regarded as a sinner, whose sinning lay not in legitimate tax collecting, but in the additional extortion. Every one had unwillingly contributed to Zacchæus's ill-gotten fortune and every one of course re-

sented it. Jesus Christ doubtless went straight to the heart of the problem in His own kind but convincing fashion. He uttered, perhaps, a matchless parable on unselfish love—and the work was done. Zacchæus's gold was melted by the Refiner's fire and flowed back into its rightful channels. Zacchæus saw himself as incomparably small in the universal life. He was eager to turn back into the universal storehouse all that limited his capacity to receive the true riches of Spirit.

To have faith in the spiritual values of life when we are awakened to their existence is to work out our own salvation. Every soul, when it actually grasps the higher law, hastens to turn back into the universal stream all accretion of substance that does not inhere in its own nature, that it may itself become aware of the transcendent quality of the All.

That which is converted from the universal into the concrete tends, unless the imbuing ray of Spirit infiltrates it, to disintegrate and slip back into the universal by the route of so-called material destruction. When the concrete is lifted up by the spiritualization of consciousness, it returns to the universal by way of obedience to the true law—all in one Spirit, and the same Spirit in and through all.

QUESTIONS

1. What point about self is brought out in this lesson?
2. How does the divine law react upon dishonesty?
3. How is the true understanding of life gained?
4. Explain what is meant by the conversion of the concrete into the universal.

LESSON 6, MAY 10, 1931.

Unity Subject—*Spiritual Increase of Potential Capacities.*

International Subject—*The Parable of the Pounds.* —Luke 19:11-26.

11. And as they heard these things, he added and spake

a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear.

12. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye *herewith* till I come.

14. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.

15. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.

16. And the first came before him, saying, Lord, thy pound hath made ten pounds more.

17. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

18. And the second came, saying, Thy pound, Lord, hath made five pounds.

19. And he said unto him also, Be thou also over five cities.

20. And another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow.

22. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow;

23. Then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?

24. And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.

25. And they said unto him, Lord, he hath ten pounds.

26. I say unto you, that unto every one that hath shall

be given; but from him that hath not, even that which he hath shall be taken away from him.

GOLDEN TEXT—*It is required in stewards, that a man be found faithful.*—I Cor. 4:2.

SILENT PRAYER—*I am faithful in using my God-given faculties, and my consciousness of Truth increases daily.*

Jesus had taught that the kingdom of God would not come in a form whereby it could be observed externally; that men should not look here or there in the outer for it, because it is within. But the old established religious thoughts that belong solely to the intellectual consciousness, the Pharisees, cannot comprehend the inner overcoming and that establishing of the Truth in consciousness which causes one to become aware of the kingdom. As soon as any one attains a certain degree of intellectual understanding of Truth, he is apt to become self-righteous, Pharisaical; he is inclined to think that he has all of Truth and should demonstrate at once the fullness of the kingdom in his outer life. But he must learn to use aright the beginning of Truth that has been revealed to him, that he may become worthy of a place in the kingdom. And so we have the parable given in this lesson.

The parable is very similar to the parable of the talents, given in Matthew 25:14-30. In today's lesson, Divine Mind is portrayed as a nobleman who gave ten pounds to his ten servants, and "went into a far country, to receive for himself a kingdom, and to return." Weymouth's "New Testament in Modern Speech" translates the last clause of the foregoing text thus, "to obtain the rank of king, and to return." In reality Divine Mind always has been the one ruler of the universe and of man, but man in mortal consciousness has not known this. Therefore the sovereignty of the Great King must be established; the consciousness of man must learn to respond wholly to the will of God.

This lesson shows how the soul increases its capac-

ity to know Divine Mind. We are the offspring of Divine Mind, and we must come into conscious oneness with it. Inherent in us is the capacity to evolve, or to bring forth Divinity.

Ten refers to the expression of the senses in man. There are five senses; each sense has two avenues of expression. The ten avenues symbolized are the ten servants to whom the pounds are given. The pounds symbolize abilities, which we can increase.

In regeneration Truth is made clear to the individual, and he learns the law of mind increase. He learns that all his avenues of expression and all his abilities are fundamentally spiritual. The increase comes through realization of his spiritual capacity and of the reality of the spiritual causes back of manifestation. The development of perception, comprehension, discrimination, judgment, and intuition, or soul consciousness, is the multiplication of the pounds (senses) that was commended by the nobleman. As the pounds (capacities of mind) are increased, dominion is gained over more and more of the aggregations of thoughts (cities) within the individual.

Those who do not understand how to increase their mental powers through right thought become timid and cautious.

Millions have been made cowards and incompetents by fear of making blunders. It is better to make mistakes than to remain inactive. The world is full of people who have carefully put their talent in a napkin and have kept it out of sight. They are more or less bitter because others have succeeded while they have failed. To them, the Lord is hard and severe; they even think Him unjust.

The cause of failure is not lack of ability or talent, incapacity, but refusal or neglect to use the talents that are inherent. Potential ability is really all that any one possesses. Man's work is to develop those potentialities in character. The increase that comes when the inner forces are set to work pleases the ruler

and brings the servant into increased dominion.

It appears to be a hard law that would take away from a man that which he seems to have, simply because he fails to increase it. But such must be the judgment executed upon the slothful servant. If the potential abilities (pounds) are not righteously used by the individual, they are lost to consciousness, and their substance is absorbed by the servants (senses) that make use of what has been given them.

The citizens who hate the righteous king (Divine Mind), and who will not have him rule over them, are the carnal thoughts in the individual that are "not subject to the law of God." They oppose the rulership of the spiritual I AM (the divine will), and are destroyed, denied out of the consciousness of the one who comes into his Christ dominion. See verse 14 of lesson, and verse 27, following the lesson.

QUESTIONS

1. What is it that causes one to become conscious of the kingdom within one?
2. What does this lesson show?
3. What is symbolized by the ten servants in the parable?
4. What do the "pounds" and their increase symbolize?

LESSON 7, MAY 17, 1931.

Unity Subject—*Self-Mastery.*

International Subject—*Jesus Enters Jerusalem as King.*—Luke 19:29-42, 45-48.

29. And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples,

30. Saying, Go your way into the village over against *you;* in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him.

31. And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.

32. And they that were sent went away, and found even as he had said unto them.

33. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34. And they said, The Lord hath need of him.

35. And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon.

36. And as he went, they spread their garments in the way.

37. And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen;

38. Saying, Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39. And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples.

40. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41. And when he drew nigh, he saw the city and wept over it,

42. Saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.

45. And he entered into the temple, and began to cast out them that sold,

46. Saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47. And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him:

48. And they could not find what they might do; for the people all hung upon him, listening.

GOLDEN TEXT—*He is Lord of lords, and King of kings.*—Rev. 17:14.

SILENT PRAYER—*My kingdom is spiritual and I rule my kingdom in the name and through the power of Jesus Christ.*

In Oriental countries in Bible times kings and rulers rode the ass, and this animal was the accepted

bearer of royalty. In the man-consciousness, the animal part is typified by the ass, and its being ridden into Jerusalem by Jesus may be said to portray the mastery by the I AM of the animal nature and its manifestation-body (colt). Jerusalem, the "city of peace," to the metaphysician represents the spiritual consciousness.

"The Lord hath need of him." The forces of the so-called lower nature in man are necessary to his full-orbed expression. A man or a woman with the animal nature asleep or suppressed is but partially alive. The vital fires are in this department of being, and it is in this purifying furnace that the material man is melted up and the pure gold of spiritual character extracted.

Those who live on the plane of animal generation do not ride the ass into Jerusalem—they are not masters of their animal nature, but, like the beasts of the field, are mere slaves to animal desire.

In the regeneration these animal forces are turned inward; they become powers in a higher field of action. To fulfill this part of their mission, they must be wholly weaned from animal habits. So long as the animal rules, the man is slave. When the I AM man takes charge of the body a new order of things is inaugurated. The vitality is no longer wasted in mere sense gratification. Through holding to pure and high ideals, the whole consciousness is raised to a higher standard. Through interior thought concentration, the subtle essences of the organism are transmuted into vibratory energies and become important factors in building up that pure body which is to triumph over death.

Let not that one who is indulging the flesh man in sense ways think for one moment that he is on the royal road into Jerusalem. "Blessed *is* the King that cometh in the name of the Lord." The Lord is the higher ruling principle in man, and it is this principle that is to be in supremacy, not the lower. There is

much sophistry among a certain school of sense metaphysicians who love to live the life of the animal and call it the life of God. The Master Metaphysician said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Another said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

The characteristics of the ass are meekness, stubbornness, persistency, and endurance. To ride these is to make them obedient to one's will. The outer thoughts, or people, recognize that some unusual movement of mind is going on, and they fall into line. Their cry, "Hosanna," means, "Save, we pray!" A change of motive from personal willfulness to meekness and obedience stirs the whole consciousness, or city, and there is questioning about the cause. Simply saying in the silence, "Not my will, but thine, be done," often stirs up a commotion, and then there is questioning as to the cause. The answer is, "This is the prophet [one who states the spiritual law], Jesus [I AM], from Nazareth [place of development] of Galilee [life activity]." Rendered in modern metaphysical terms, this would read, "This is the supreme I AM stating the law of Spirit in the development of life action."

DEFINITIONS OF TERMS USED

I AM—Spiritual identity; the real, or Christ, mind of each individual.

Animal nature—The undisciplined nature in man, or that phase of his nature which has been allowed to express through his physical being, according to the desires of sense.

Spiritual consciousness—The consciousness of Spirit. The Christ consciousness. That which enables us to know and understand and realize spiritual things. The realm of the absolute.

Regeneration—The transformation that takes

place through bringing all the forces of mind and body to the support of the Christ ideal. The unification of Spirit, soul, and body in spiritual oneness. The "new birth."

Concentration—Bringing the forces, whether mental or physical, to a common purpose.

Transmuted—Changed in character, from one phase to another. The lifting up of mind and body from material aspect to spiritual character.

The silence—Silent communion with God. Prayer.

QUESTIONS

1. What does Jesus' riding the ass into Jerusalem typify? How is this event applied as our entry into "the city of peace"?

2. What is meant by "he that cometh in the name of the Lord"?

3. What happens in the outer, when man changes his motive of action from personal willfulness to meekness and obedience?

LESSON 8, MAY 24, 1931.

Unity Subject—*The Last Supper.*

International Subject—*Jesus Preparing for the End.* —Luke 22:7-23.

7. And the day of unleavened bread came, on which the passover must be sacrificed.

8. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat.

9. And they said unto him, Where wilt thou that we make ready?

10. And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth.

11. And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12. And he will show you a large upper room furnished: there make ready.

13. And they went, and found as he had said unto them: and they made ready the passover.

14. And when the hour was come, he sat down, and the apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16. For I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.

17. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:

18. For I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

20. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you.

21. But behold, the hand of him that betrayeth me is with me on the table.

22. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

23. And they began to question among themselves, which of them it was that should do this thing.

GOLDEN TEXT—*This do in remembrance of me.*—Luke 22:19.

SILENT PRAYER—*I continually partake of the Lord's Supper by daily appropriating the life and substance of Spirit.*

Jesus Christ taught in parables and by illustrative symbols because His hearers were unable to grasp spiritual principles presented in an abstract way. The lesson given on the occasion that the Christian world celebrates as the Lord's Supper teaches the deepest truth of His gospel.

To make His meaning clear, He presents the bread and wine as symbols of our spiritual partaking of the life and substance that He externalized. The supper

occurred on the night when the Jews kept the Passover. Jesus, who came to fulfill the law, observed the Passover feast, but He grafted on that religious stock the bud of Truth that bears the fruit of salvation for both body and soul.

Food and drink are symbols of appropriation. The bread of the Supper represents the flesh of Christ; it is an outer form of the inner substance. The vine is one of the most common figures of the life principle; wine is the expressed life of the vine, symbolically the very blood of life.

The body of Jesus Christ is spiritual flesh, substance fashioned into beauty and permanency by the word of God. The blood of Jesus Christ is the life, the quickening element in creation. Jesus released the electronic energy of body cells, and purified the substance, making it possible of appropriation by all who have faith in Him. These points He emphasizes when He declares that Moses does not give the heavenly sustenance. "It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven."

God is omnipresent; therefore all the elements of His being are omnipresent. The God elements are the substance of man's body; they also feed and sustain the body of man. Substance takes form according to man's faith in it, intelligently responding to the word of man. The intelligence of substance constitutes its livingness. "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever." The one who eats living bread eats life, assimilates life, embodies life. "My blood is drink indeed." Whoever drinks the blood of the life vine ceases to thirst. His cravings are satisfied in righteousness. The blood of Christ Jesus takes away thirst for sin, and the world becomes saved through the absence of desire for sin.

Paul calls attention to the right keeping of the Lord's Supper. He shows that to eat and drink worth-

ily is to "proclaim the Lord's death till he come." The words quoted may be brought into a direct expression of Truth by saying that when we mentally eat the body of Christ Jesus and drink His blood we "translate the invisible elements of God into the Lord's body, bringing it from the invisible to the visible side of life."

The eating and the drinking herein outlined constitute a spiritual banquet, to which God calls us all. To such as partake, the Father invites Himself as guest and companion in the joys of the divine communion. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Appropriation of the "bread" and "wine" comes through affirmation.

Definitions of Terms Used

Spiritual principle—The underlying plan by which Spirit—God—moves in expressing itself.

Life principle—The plan by which all things embody life, or become alive.

Heavenly substance—The unformed substance of God, or that substance of God which is formed in divine ideas.

God elements—The inherent or potential qualities that God embodies.

QUESTIONS

1. Why did Jesus teach in parables?
2. Why did Jesus keep the Passover?
3. What is the true meaning of the bread and wine of the Lord's Supper?
4. How is the Christ body formed?
5. How is substance formed in the body of man?
6. How is the Lord's Supper rightly kept?
7. How are the life and substance of Spirit appropriated by man?

LESSON 9, MAY 31, 1931.

Unity Subject—*Watchfulness and Prayer.*

International Subject—*Jesus in Gethsemane.*—Luke 22:39-54.

39. And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him.

40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41. And he was parted from them about a stone's cast; and he kneeled down and prayed,

42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43. And there appeared unto him an angel from heaven, strengthening him.

44. And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground.

45. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow,

46. And said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

47. While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him.

48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49. And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword?

50. And a certain one of them smote the servant of the high priest, and struck off his right ear.

51. But Jesus answered and said, Suffer ye *them* thus far. And he touched his ear, and healed him.

52. And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves?

53. When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

54. And they seized him, and led him *away,* and brought him into the high priest's house. But Peter followed afar off.

GOLDEN TEXT—*Father, if thou be willing, remove*

this cup from me: nevertheless not my will, but thine, be done.—Luke 22:42.

SILENT PRAYER—*Through the Christ I am empowered to know and to do the will of the Father.*

Gethsemane means "oil press," an emblem of trial, distress, agony. The Christ consciousness meets much opposition in its attempt to incorporate itself into human thought. The body and its thoughts are very material and have but slight concept of spiritual values. The task of lifting up the soul that is sunk in sense is prodigious, and the Christ mind realizes that fact.

The disciples of Jesus who followed Him represent the various faculties of mind, particularly faith, judgment, and love, not yet awakened to the presence of the higher self. Quickening Spirit is active while the man of sense sleeps, but there would be much more rapid development if the mind of the personal man could be kept awake. In this sleep of sense, the soul and the body are negative, and they absorb error thoughts of all kinds. Hence the words of Jesus: "Why sleep ye? rise and pray, that ye enter not into temptation."

The various experiences that Jesus had are the phases of mind through which every man passes who would "put on Christ." These experiences may be repeated daily for years; they will be repeated until the sense consciousness is completely regenerated.

The betrayal of Jesus into the hands of the multitude is a picture of the way in which the spiritual consciousness imparted by the higher self is captured by the lower forces and subjected to indignities foreign to its nature. As long, however, as the predominating desires of the soul are on the sense plane, the betrayal of Jesus will follow every descent of the Christ Spirit into consciousness. Thus the experience in Gethsemane may take place again and again. Every time we allow the life and the substance that we have received from Spirit to be pressed into sense ideas and used on the

material plane, we are giving Jesus into the hands of His enemies.

The remedy is to be found in declaring that the Spirit of the Christ in us is not subject to the law of the flesh, but to the law of God, and that it is a unit in itself and is not to be ruled by the selfishness of the flesh consciousness. This attitude of mind, if maintained, will keep the spiritual life and substance inviolate.

QUESTIONS

1. What do the disciples of Jesus who followed Him to Gethsemane represent in consciousness?

2. Explain the passage: "Why sleep ye? rise and pray, that ye enter not into temptation."

3. What do the various experiences of Jesus represent?

4. How often may the experience in Gethsemane take place in us?

5. What is the remedy for this experience?

Pippa's Song

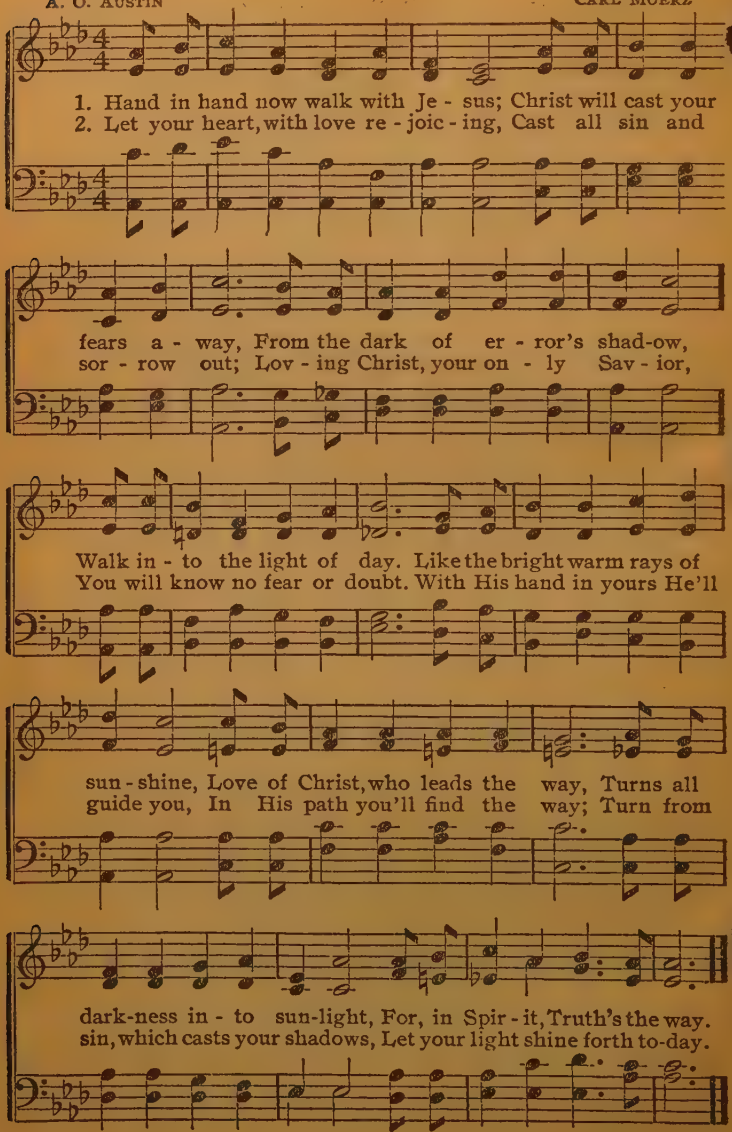
The year's at the spring
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world.

—Robert Browning

OUT OF SHADOWS INTO LIGHT

Words by
A. O. AUSTIN

Music by
CARL MOERZ


1. Hand in hand now walk with Je - sus; Christ will cast your
2. Let your heart, with love re - joic - ing, Cast all sin and
fears a - way, From the dark of er - ror's shad-ow,
sor - row out; Lov - ing Christ, your on - ly Sav - ior,
Walk in - to the light of day. Like the bright warm rays of
You will know no fear or doubt. With His hand in yours He'll
sun - shine, Love of Christ, who leads the way, Turns all
guide you, In His path you'll find the way; Turn from
dark-ness in - to sun-light, For, in Spir - it, Truth's the way.
sin, which casts your shadows, Let your light shine forth to-day.

PROSPERITY

By LUCY McGINNIS

WHAT IS the difference between the possession of things and prosperity?

"Things" is a limited concept of prosperity. Possession of things can never bring happiness. Each new thing brings with it the desire for or the need of something else. Then with the accumulation of things a great responsibility for their care arises, often accompanied by the fear of loss or the fear of bodily discomfort to self or dear ones if accumulated riches are swept away. The mere possession of things never brings satisfaction or freedom.

How often have you said, "If I had enough money to pay my debts, I should be happy?" Then when the necessary amount had been received and you were free of debt, a great desire for something else led you into debt again. Maybe you wanted a new piece of furniture and thought that you would be perfectly happy if you could have that which your heart desired. But, upon acquiring the desired furniture, you found that more new things were needed—things that you had not thought of before; and so it goes. In this mad race for things, the possession of which the world calls prosperity and success, we find ourselves straining every nerve and muscle for something which, when gained, instead of bringing the expected joy and satisfaction, brings restlessness and a desire for something else.

True prosperity is abiding joy; it is peace; it is life; it is harmony; it is God. True prosperity is not only in God and of God, it is God. It is all that God is.

God is life and health. God is that Spirit within man that eternally seeks to flow forth in exuberant vitality. God is the very substance that creates and with which man re-creates the most delicate yet the most perfect, the most highly attuned yet the most accurately adjusted, piece of machinery in the world, the human

body. Without a realization of God as the source of all life and health, and the expression of His presence in the body temple as such, no one can be truly prosperous. God is prosperity and God is life and health. Prosperity is life and health.

God is peace. God, dwelling in the soul of each man, abides in a place of stillness and quiet calm that nothing can disturb. To each man is given the privilege of communing with the Father in this place of stillness and there receiving from Him the assurance that all is well. The man who has found this "happy meeting place" realizes that he is rich beyond the expression of words; rich in his understanding of the presence of God; rich in his realization of God's love working in him and for him to adjust all his affairs; rich in the knowledge that God is blessing him and fulfilling all his needs. Rich, indeed, is the man who has found the peace of God and has learned to dwell therein. God is prosperity, and God is peace. Prosperity is peace.

GOD IS JOY. The joy of the Lord is a wellspring within all His creation. It bursts forth in the hearty laughter of a little child, in the merry murmur of a babbling brook, in the song of birds at the break of day. When life has seemed heavy and the darkness of despair has seemed to envelop you, have you ever tried looking up and repeating over and over some words of joy or singing some joyous tune? How quickly things changed! The light broke through the darkness until finally your innermost spirit rose and joined in the joyous tunes, and you seemed to be walking on air. In this attitude you knew no fear or defeat, and from within you came power to meet and solve every problem that lay in your way. If you have never had such an experience, try it and see what a glorious power the joy of the Lord will generate within you and how much brighter the sun will shine all about you. Truly, God is joy, and God is prosperity. Prosperity is joy.

God is wisdom and understanding. "There is a

spirit in man, and the breath of the Almighty giveth them understanding." Within you lies the solution to every problem, the answer to every question. As you learn to look away from the outer world, with its false views of lack, illness, unhappiness, injustice, greed, passion, and ignorance, and seek the presence of God within yourself, you will find the Christ mind, that "*light* which lighteth every man, coming into the world." As you faithfully and diligently seek God for guidance, you will find that you are led into paths of righteousness and peace. The wisdom of God will go before you to open your way, and His understanding, loving presence will guide you safely in all situations. God is wisdom and understanding, and God is prosperity. Prosperity is wisdom and understanding.

"GOD IS LOVE." In the 13th chapter of II Corinthians, Paul tells us the value of love. True love that rises from the heart of God has tender compassion for every living creature upon the face of the earth. Love is selfless. Love is eternal. Love is a mighty magnet that draws unto itself only good. Love thinks only good, sees only good, speaks only good, and meets only good. God is love, and God is prosperity.

God is satisfaction. God within you is the source and the fulfillment of every righteous desire of your heart. In God you live, move, and have your being. In you God lives, and through you He expresses. As you turn to the indwelling Father, as Jesus did, and reverently know that "I and the Father are one," you will realize that the kingdom of heaven is at hand. You will realize the futility of endless worry and striving for things, and, in the realization of your unity with God, you will awaken to the omnipresence of God's rich substance. In the light of understanding you can remove mountains of error thoughts and conditions, and in the faith of Jesus Christ you will be able to feed those that hunger and thirst for righteousness' sake. You will receive plenty to fulfill every need, even to the

necessary tax money; and, best of all, you will learn to "render . . . unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

God is prosperity. Look to Him every moment of the day, and be ye prospered. Ask His wisdom and guidance all along the way; follow it, and you will be prospered.

God is prosperity. Turn within to Him. In Him you will find peace and freedom. God is true prosperity. Seek Him in love and faith, and all good things of the outer world will be added unto you. Your way will be joyous in the freedom and love of Spirit, and no fear will lurk near by to darken your path. God is prosperity, and He is blessing you now in the purity and richness of His holy being. Praise God. His love never fails.

WHERE IS GOD

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through;
"We've heard from of old of the ocean's tide,
And we long to look on the water's blue.
The wise ones speak of the infinite sea.
Oh, who can tell us if such there be?"

The lark flew up in the morning bright,
And sang and balanced on sunny wings;
And this was its song: "I see the light,
I look o'er a world of beautiful things;
But, flying and singing everywhere,
In vain I have searched to find the air."

—*Minot Judson Savage*

SILENT UNITY

Be still, and know that I am God

Steadfastly facing God, I am illumined and blessed

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

HEALING THOUGHT

May 20 to June 19

In all my thoughts and words I acknowledge God to be the source of my life, and I am blessed with vigorous health.

In a certain state of mind called "Spirit" man can easily and confidently communicate with God. Our prayers go amiss because we do not make contact with Spirit. To attain spiritual consciousness we must have faith that it exists and is seeking us as earnestly as we are seeking it. To resolve to make our spiritual identity a part of our consciousness is the one sure way to bring about spiritual activity in mind and body.

Spirit is God. Identify your thought and word with Spirit, and Spirit will begin to work in you. Spirit-mind will energize your mind and body continually when you make union with it in thought. Try it.

PROSPERITY THOUGHT

May 20 to June 19

The Spirit of industry, honesty, and efficiency is now expressed in me, and I am in all ways prospered.

Prosperity under the divine law is equalization of income and outgo. "Give us this day our daily bread." When we have struck this balance, and are sure of its continuity, we have solved the problem of prosperity.

However, we live in a world where we have to pay for what we get, consequently, our contribution to the world's industry plays a part in our income. When we raise the efficiency of our industry, we increase our earning capacity and multiply our income.

Honesty, order, and promptness rank with intelligence in the world's estimate of man's earning ability. Brilliant persons, because of lack of mental balance, are often outdistanced by plodders. But we all have access to the one great Mind, in which every quality of mind necessary to our success exists in superabundance.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

THE REMARKABLE recovery of our daughter from tuberculosis has given us a lively interest in the work that you are doing. Her recovery is very surprising to both the physicians and the nurses conversant with the case. The physicians say that they can find no trace of the disease, and she appears perfectly well. —*J. F., St. Paul, Minn.*

JUST to thank you for the great blessing that I am now enjoying, and which through your guidance has come to me. I refer to the good health that I have now. I have had a wonderful healing; have not enjoyed this kind of health since 1920. I am so grateful to all who have been working for me!—*L. G. C., Detroit, Mich.*

YOU HAVE been praying for my daughter for the last two months. Thanks to the Lord, she is much better. She had sores on her feet and legs for twenty months and had not been able to walk for a year. In thirty days after I wrote to you her feet and

legs were healed, and at the end of sixty days she was able to walk with a crutch. She is now wearing shoes. We are very grateful for what Unity has done for her. She is improving every day.—*W. I. N.*

IT HAS been quite a while since I have felt that I needed to call on you for help. I have been so joyously well for the last year! I have been almost entirely free. Unless you have had forty-nine years of sickness as I have had, you can hardly understand what my release means to me. But I feel that I need the touch of your hand, and the secret strength and joy that come to me when I know that you are praying for me.—*Mrs. M. S., Ottawa, Kans.*

NEARLY two years ago I wrote, asking you to pray for me. At that time I was, the doctors said, "a nervous wreck." My vital organs seemed almost paralyzed. I could take only liquid food, and it would lie in my stomach for hours before it was digested. I was so nervous that I could take only short naps. I grew so feeble that few thought I could live.

Finally a friend came to see me, and insisted that I write to Silent Unity for prayer. I did. By the time my letter reached you, I began to feel better. You remember, I wrote to you and sent you a love offering, but I just want to write again to tell you that I am in almost perfect health. After receiving Unity literature and studying Truth, and learning how to pray, I quit doctors and medicines and just trusted the healing power of God. Praise His blessed name! Not only have I been healed, but I have had many other demonstrations of answer to prayer.

Before I began to study Truth, I would lose several days out of school during each term, because of illness. But I was able to teach all nine months during the term 1928-1929. Then I went to California last summer, studied for six weeks at the University of California, returned home, and have just finished another nine-month term without losing a single day because

of illness. Praise God! All my friends are astonished at my restoration to health. All my organs function properly, and I enjoy wonderful, sweet sleep all night long. Thank God, as well as Unity! May you live long and continue to bless the world with your wonderful work.—*J. M. L., North Ft. Worth, Tex.*

FILLED WITH PLENTY

I WANT to thank you for your prayers in response to my many appeals, and for your beautiful, helpful letters. It is wonderful to have friends like the Unity workers, who are always patient, always understanding, and always ready to aid, though the need be great or small. I do not know you in the flesh, but I do know you in Spirit, and I love and bless you every one.

Last February we moved into our beautiful new home in the midst of thirty of God's glorious acres. A dream of a lifetime was about to be realized. Then business began to fall off. By June there was no business, but expenses went on just the same; payments on the home, living, and upkeep; payments on an apartment building; office rent, salaries to six employees. My husband borrowed on some insurance. That money went, and he worried. We tried to sell the apartment, but real estate was "dead." Then the tenants moved out. Six relatives came and spent the summer with us. About August my husband began to draw on his business capital. His worry increased. He couldn't eat; he couldn't sleep. I have never had a financial worry in my life, and I never will. God has always provided, and He always will. I couldn't worry about finances, but I began to worry about my husband. If he could only see things as I did! But he couldn't, and talking to him only angered him. He said that I didn't understand anything about business, that "conditions are so and so and you can't get around that; all this silly talk about thinking that you've got money doesn't pay the bills."

The prayer that I used may sound irreverent, but I did not mean it to be so. I said: "All right, God, work it out in Your own way. He is Your child. I know that You love him and desire his good even more than I do. Whether the money comes through business, through the sale of stocks, or property, or even the sale of our loved home, I shall be satisfied. I do not know what to ask for, so I leave it all to You."

Within a week our apartments were rented. This made my husband feel very much better, but his business continued to worry him. I commenced saying the 23d Psalm for him at night. Yesterday we sold a piece of property, the proceeds of which will carry us nicely until business picks up in the spring.—*Mrs. E. F. G., Foster, Ohio.*

HE SHALL HAVE ABUNDANCE

I HAVE received my prosperity bank, and want to thank you for your immediate action.

Words cannot explain my thankfulness to God for the blessings brought to us during the last two months. Some folks may be interested to know that about a year ago, through carelessness or for some unknown reason, I stopped using the prosperity bank. Business was slow at the time and during the few months shortly thereafter. I blamed business conditions for all my unsuccessful attempts to put deals across. Things became worse for us as the days went by, and I grew pessimistic. I lost faith in all my deals before they were started, or I went after them in a half-hearted way. Things looked very bad about two months ago. I was actually heartsick and discouraged. I had to act quickly, do something—but what? Then I thought of how our little prosperity bank had helped us before. I wrote to you for one, and followed the drill faithfully. The result is that in the last sixty days I have earned $735—enough to pay a number of little bills that had been piling up, to buy coal for the winter, to furnish us with new clothes, which were

indeed needed, and to give us a new start. If any one can tell me what word is best to use to express my gratitude, I'll use it.

I have renewed faith in all things; no deal is too big or impossible (if it has merit) to work on.

It is really surprising how bright everything can be when we think, act, and work rightly, and faithfully.

I hope and believe that by the time I have saved the required amount in my new bank I shall have paid all the debts that we have accumulated in the last year.

Thank you again for the encouragement and help that you have given us so many times in the past. —*E. V. A.*

SEARCH THE SCRIPTURES

I AM inclosing Lesson 1. I am more than satisfied with the results so far. My advice to any one having a problem to solve would be to take up this work. For several years I have been troubled with an appetite that never seemed satisfied. The more I ate, the more I wanted. I can see now the reason for it. I recognize my food as substance and satisfaction now, and the results are wonderful. Of course I have been helped in many other ways, but to overcome one's biggest problem in the first lesson certainly speaks well for results. My offering goes to you with my love and blessings.—*Mrs. F. A. S., Everett, Wash.*

I HAVE kept this lesson a long time, for it was something that I needed very much in my life. I studied it over and over again before I felt that I had really taken it into my consciousness. It is a wonderful lesson.—*Mrs. W. W., Pasadena, Calif.*

MY HELP COMETH FROM JEHOVAH

I OFTEN wonder why it is that the day I get *Unity* something that I have wanted comes to me. I have

noticed this many times. Your magazine surely must be saturated with good. I usually drop everything and study it; maybe that is the reason. I am never without it.—*M. B., Culver City, Calif.*

A FEW weeks ago I purchased a copy of your *Unity Daily Word* as a matter of curiosity, but found to my surprise that it is an inexhaustible bonanza of Truth and power. The little book is now my constant companion and has been a source of help and inspiration to me when I was almost in despair on account of bad business and other troubles.—*H. W. M., Chicago, Ill.*

HE IS MY REFUGE

SOME time ago I wrote to you asking for prayers that my husband would have steady work. We received the book, *Instructions,* and The Prayer of Faith, and immediately started thanking the Lord for my husband's work. That evening a man called and asked my husband to come to work for him. The salary was very good, and he now has fine prospects for the future. The bills that had accumulated are nearly all paid.

I should like to tell you of other wonderful things that have happened. When I was seventeen years old I awoke one morning with my face partially paralyzed. For over two years I was in different hospitals, trying to find some one to help my face, only to be sent home after all these treatments to face the world with a disfigured face. To a girl of seventeen that was tragedy, and to make matters worse I heard my mother telling friends that the doctors had said that I had only a year to live. That was nine years ago. So you can understand what my thoughts had been for years. After I received the book, *Instructions,* and read of the many that had been healed, I started to use The Prayer of Faith and to thank the Lord for my good health. To my surprise every tooth in my head

started to ache. I had them extracted and, by the way, I didn't have any pains or aches after the extractions, and I had only from four to six taken out at a time. Anyway, the "dead" nerves in my face started to move. I now can feel heat and cold, and each day there is an improvement. We still don't know the cause of the paralysis, but each day I thank the Lord for removing the cause. I feel better now than I have for nine years, and I have been putting on weight steadily. —*A. W., Davenport, Iowa.*

FATHER, I THANK THEE

THE LETTER, by R. C., which appeared in the issue of *Weekly Unity* for September 27, expresses exactly my feelings in regard to *Weekly Unity*. I seldom open my copy that I do not find the solution to the problem that is confronting me at the time. I receive from its pages courage, inspiration, tolerance, strength —everything to keep me going.

For this reason, and the fact that you are accomplishing marvelous things in His name through prayer and works, I too would like to be one of the five thousand to give ten dollars to help *Weekly Unity* not to use advertising. May God continue to bless you. I know He will. Your prayers have done wonders for me and mine.—*Mrs. R. C.*

LOVE ONE ANOTHER

FIVE years ago my husband and I were the happiest couple possible. Then he threw up a good permanent job and took to fruit-growing under a settlement scheme. The result was that we lost every penny that we had, we sold our furniture, I became tubercular, and finally I had to go away to a hospital. Three months ago we were down and out, ill-tempered, despairing—our love seemed gone forever. We only seemed to be united in one thing, and that was a hearty detestation for everything and everybody. It seemed as if we could not open our lips without naggings and

recriminations, or sneering at and criticizing others.

A few weeks ago a friend lent me a copy of *Unity* magazine. I did not like to hurt her feelings by refusing it, so I took it home and after a casual glance threw it aside. "What's that?" inquired my husband. "Oh, some religious trash from America," I sneered. He picked it up and for some time there was silence. Then he remarked, "It is jolly sensible, anyway," and went on reading. After I had gone to bed, having finished all that I had to read in the way of novels and magazines, I picked up the despised *Unity*. I read it, reread it, read some more. A few days later I borrowed another one.

Now we are happy and jolly, our faith in God is restored, and we are as loving as we were when we got engaged, also all ill-feeling toward others is dead. I now feel sorry for those who tried to injure us, for I see that they hurt themselves more than they hurt anybody else. I am feeling stronger physically, and I eat and sleep well.—*Mrs. G. M., South Australia.*

HIS TRUTH IS A SHIELD

YOU MAY discontinue prayers for my brother, because the lawsuit has been dropped. Please accept our sincerest gratitude and the inclosed love offering.—*C. A. D., Chicago, Ill.*

SUFFER THE LITTLE CHILDREN

LESS than three weeks ago I asked for help in my school work and for my daddy to find work. He will start building a house Monday. I have made my grade and am getting E in arithmetic. I am very grateful that I know that God lives in me and that He "doeth his works" through me.

I have been going to the Unity Sunday school at San Diego, California, ever since I was born a Unity baby.—*D. G., Rio Vista, Calif.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

For more than a year *Weekly Unity* has been sent to me, by some unknown friend, with the purpose, I am sure, of bringing some help or relief into my life. I have the confidence and faith in humanity to believe that to have been the purpose, and I have a deep sense of human gratitude, which calls to me to thank that friend sincerely. I have likewise a sense of human honesty that compels me to say to him: Gladly would I accept it all, if I could. My desire is as great as my need, but desire is not faith and faith cannot be forced against relentless fact. How beautiful it would be to believe, if one could! It ought to be true, but it isn't. The elemental sense of justice in the human mind cries out for the supporting help of a great influence or force for good somehow, somewhere, but the overwhelming manifestation of evil and vengeance on every hand, everywhere, in the world tells our best reason that this great good is either nonexistent or unresponsive to our needs and appeals—either that, or two great forces are struggling for mastery and the force for evil is triumphant. This seems to be the irresistible testimony and proof that comes from the experience of my own life, as well as being the supporting proof from the world about me.

I believe that you are sincere, and I feel sure that you are letting sunshine into the darkness of many anguished souls. I only wish that it could come into my own.—*Extract from a letter received by Silent Unity.*

Yes, we are sincere in our belief and in our work. We do believe that God is all and that in reality there is no evil. We believe that man is a spiritual being, created in the image and after the likeness of God, and that so-called evil is a misappropriation by

man of his inheritance from God through using the power of his personal ideas without regard to divine will.

We do not think of God as a personal God, except in the sense that He is our Father, the Source and Creator of man. God is divine substance, omnipresence, universal mind, and so forth, and man, as His son, is inheritor of this vast kingdom. Man, however, in his thought world has withdrawn himself from the divine idea, and has wasted his inheritance through ignorant and willful use of it. He has emulated the prodigal son: he has gone away into a far country in the thought realm and has wasted his divine substance in riotous living. But, like the prodigal son, when his heart is filled with the desire to return to the Father, to allow his thoughts to be governed by divine will, he too will arise and go back, and he too will find that the Father is waiting for him, that divine love is ready to embrace him and infold him in that love, ready to give him of the riches of the kingdom. The great fact is that man's only need is to let the Father (Divine Mind) express through him.

So-called evil is the outpicturing of negative thought; therefore to dwell on it or to continue the same thought habit only adds to the negative condition. If man wishes prosperity, health, joy, harmony, to be made manifest in the flesh and in outer conditions, he must be willing to center his thoughts on that which will bring these qualities into manifestation, ignoring the undesirable conditions that have been conjured up through misunderstanding and selfishness. He must build a solid, constructive foundation, and then the unreal, negative conditions will slough away.

We do not mean that we are to ignore the seeming lack of prosperity and joy to such a degree that we should not give of our material substance to those who have not yet found that God is their substance, their supply of all good, but our thoughts must not

dwell on the negative conditions and give them added weight. As we give to others we should know within ourselves that we are giving not from a limited personal store, but from our divine inheritance, the unlimited store of the Father, whether we are giving material goods, practical ideas, comfort, health, or what not.

I should like to have explained this: Many teachers state that what we see in others is in ourselves. I know that I have seen manifested in others that which is not in me.—*Extract from a letter received by Silent Unity.*

Two people may be standing upon the seashore or upon a mountain top when the sun is sinking to rest below the horizon. Every wave of the sea may be glinting in the glow of refulgent light, or every adjacent peak resplendent with riotous color, but one of the two observers simply notes the fact that the sun is setting, while the other stands entranced with the beauty of the scene. In the one case the sense of beauty is not developed; in the other, beauty is a part of his very soul and speaks to him in the cloud and in the wave and in all nature. So it is with all things. There is that in us which recognizes the beautiful and the good, or which takes knowledge of the obverse side. If we utterly disbelieve in evil, evil will never present itself to us, but it is our acknowledgment of such a thing that attracts it into our world. We may not manifest, or be inclined to manifest, the same specified form of evil that our neighbor is indulging in, but it is our belief in the existence of such things that opens the way for them to come into our field of recognition. It is in this sense that the statement is true, "We see in others only that which is first in ourselves." It behooves us, therefore, to keep our mind fixed on the good only.

I should be very glad to have the following text ex-

plained; it is one of the greatest mysteries to me. It is this: "Agree with thine adversary quickly, while thou art with him in the way." Had it been put in the form, "deal with thine adversary," it would have been far easier, but "to agree" is most difficult to understand.—*Extract from letter received by Silent Unity.*

The context throws some light on this passage of Scripture, and we understand the teaching to be that we are not to engage in any strife with our adversary, but to come to terms with him before we become involved in more serious difficulties. It advises the carrying out of Jesus' teaching of nonresistance. It does not mean that we are to agree to anything wrong, but simply to decline to fight, and to seek reconciliation. This applies to adverse thoughts as well as to persons. When such thoughts have gained admission to our consciousness we are not to waste our energies in condemnation, or in dwelling on them with regret; we are to center our attention on right thoughts, and then erroneous thoughts will have no place in our mind. As Paul says, "Whatsoever things are true . . . honorable . . . just . . . pure . . . lovely . . . think on these things." In this way only can we "deal" with any degree of satisfaction with "the adversary."

What is the difference between going into the silence and prayer?—*Extract from a letter received by Silent Unity.*

Prayer is concentration of desire and, if it is effectual, must be so strong and powerful that the concentration becomes realization that the thing desired is ours now, and this realization expresses itself in affirmations of what is, and not in petitions for that which is desired. Silence is the result of training the conscious mind so that, at will, the floodgates of thought are shut down and the soul in stillness is taught of Spirit. Prayer should precede silence, and prepare the soul for the presence of Spirit.

THE FATHER'S BUSINESS

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world

Religious Feeling Instinctive

George Matthew Adams, in the South Bend (Ind.) News-Times, discusses the common background of individuals and nations, which, he tells us, is religious belief. We quote the News-Times, which published Mr. Adams' views at some length:

The fact is that we were all born with some sort of religious feeling. Study the history of every country and every race, and you will find religion as the base of their life. No individual or nation can endure long without it. There always comes a time when this prop to the life of a nation, and to a human being, is essential. . . .

In speaking of religion I can specify no creeds or sects —simply the religion of love, of beauty, of unselfishness. Behind such a religion is to be found the only true happiness.

The eternal hunger of the heart must be appeased in some manner. Since human life began, men have tried every material means to satisfy this longing—finally falling back upon the mysterious call of the Unseen. The warrior of the wilds dreamed of his happy hunting grounds. . . .

Much there is that masquerades in the name of religion; but true religion is so real and live, to the one who owns it, that all else is dominated by it. It is the one background that serves and supports in all times of test or stress.

The strongest characters are the religious ones. Religion is what does most to make them strong.

Love for a Supreme Being, a Father, a Helper, is the most natural thing in the world. Who else could understand so frail a creation as each of us is? In silence we may go to this Friend of all and unburden the longings and disappointments of our everyday life and become hourly strengthened and refreshed.

Religion is the silent hand that understands, that presses ours when everything is most dark. It is the substance behind all the hope that is most precious to each of us. It is

the everyday light that guides us to our destined ends. It is garmented with love.

The Day Is at Hand

The darkness that has encompassed men's minds and has impeded their progress in the true mastery of life must be dissipated by the light of the Christ mind, according to Dr. Joseph R. Rennie, of St. Joseph, Mo., in a sermon delivered in the First Presbyterian Church of Raleigh, N. C. The News and Observer of that city quotes Dr. Rennie's clear recognition of the way to happiness and peace in these words:

> The time has come, in the face of disaster, disappointment, and sorrow, for all to recognize the truth of Christ's statement that He is the light of the world, and to realize that only through Him can come happiness and peace.

The News and Observer reports further:

> Neither knowledge nor science will suffice without God, said Dr. Rennie, quoting a prediction that the next great step of science will be in the spiritual world.

English Churchmen Approve Radio

Like every other innovation, radio church services are having to win their way in the face of opposition. A recent Associated Press item in the Kansas City Times announces the progress of radio church services in England. We quote from the item:

> When the radio begins to pray, the Canterbury convocation of the Church of England was informed today, the British householder puts down his pipe and listens with proper reverence.
>
> His attitude, a committee of the convocation reported, warrants the official approval by the church of continuation of the Sunday religious services that have been conducted through the British Broadcasting Company for a long time.
>
> Those who opposed radio services did so on the ground that men would never go to church so long as they could stay at home and listen to sermons at their ease.

The Purpose of Unity

THE UNITY School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

Unity Literature Brings Joy

Some time ago a request for free literature was received from a missionary in Liberia, the far-away Negro colony on the west coast of Africa. The missionary had learned of Unity while in Mexico, and in her new field of action turned to us for help. Silent-70 is Unity's missionary department, and it gladly responded to this call, sending a liberal supply of literature, free of charge. A letter has just been received from the missionary telling of her great joy in this gift, which has enabled her to establish a Sunday school for the little native Africans.

For Home Study

Does life sometimes seem perplexing, and do you hesitate, uncertain what course to pursue? A systematic and faithful study of Truth will help you to conquer your restlessness by showing you how to unfold the powers of your being that at present are largely latent. The study of Truth will quicken your intellect and help you to develop your own powers, no matter how inadequate your first expression may seem to be.

The Unity Correspondence School gives you an opportunity to take up the study of Truth right in your home. After you have studied a lesson, you are expected to take time to assimilate the truths presented. You are not hurried in any way. Then you are to formulate your thoughts and write out the answers to questions in a clear and definite way. This teaches you to express. Working with and bringing forth your ideas in this way trains your mind, makes it definite, makes it obedient to you, helps you to make decisions, keeps your mind alive. Through studying these lessons you build for yourself a spiritual consciousness that enables you to react to all situations in a Godlike way. We shall be glad to give you more definite information upon receipt of your request.

In Other Unity This

Rub Your Lamp

In the story of Aladdin and the wonderful lamp, the genie did not appear simply because Aladdin wished him to appear. He appeared when Aladdin rubbed the lamp! When Aladdin set about putting into order what had been placed in his custody, his good appeared.

Rub your lamp! Put into use the things that you now possess, whether they be material possessions, talents and abilities, or opportunities for service. What are you doing with what you have?—*The Law of the Magic Lamp: Weekly Unity.*

Peter's Heart Was Aglow

While all this was happening in Mulberry Lane, Peter, deeply happy and not suspecting any wrong, was trudging toward the upper town, crying his wares and selling a pan now and again to the busy housewives of Arden. Even though the morning had grown warm and his tray of copper pans had become heavy, Peter's heart was aglow over the thought of the wee four-leaf clover that lay so snug in the corner of his thin purse.—*The Four-Leaf Clover; Wee Wisdom.*

Nothing Can Defeat Him

Happiness comes when a person perceives that nothing in all the world can defeat him, when he realizes that there is something within him that joyfully sings regardless of circumstances. This happiness comes to the individual who gains an understanding of the Truth of Christ. He perceives in Truth the solution to those problems that formerly brought him worry, physical distress, and defeat.

The last half century has seen optimistic Christianity coming to the fore. Joy and health have followed wherever its message has been taught.—*Happiness in Religion; Unity Daily Word.*

Periodicals Month

In Partnership with God

On repeated occasions I have talked with our friend on subjects other than business, and there is undeniably at the base of this man's mind a philosophy of life that can be held responsible for his success. This basic foundation I managed to piece together bit by bit as the result of informal talks over the counter as occasion permitted. . . .

I could see now why he succeeded where three predecessors in the same location had failed. No longer was I mystified as to why customers returned to trade with "their groceryman" after moving from the vicinity. Many things could be accounted for now. When we take the Father into partnership, "all these things shall be added unto you." —*Personality Plus; Christian Business.*

Do You Serve with Gladness?

Percy sat down and laughed gaily. "I've never worked so hard for years," he declared, "and I'm just trusting that I shall keep my job"—and then came the story of how he had got it.

The children listened eagerly, and tears filled Mrs. Ridd's eyes.

" 'Serve the Lord with gladness,' " I said, when my back began to ache and I grew weary, and the thought of serving the Lord with gladness made me start in afresh. When the master of the garden came home, you never saw a man so tickled in his life. What pleased him more than my work and my interest in the garden was the fact that his little boy was taking an interest in the garden too. He was in his chair by the window, looking like a little invalid when I first saw him, but before I came away he was helping me to plant the flowers, and tomorrow we are going to make a rockery together, and I know that the little lad will be quite well before I've finished the job."—*Unemployed; Youth.*

Directory

(For Your Convenience)

ALABAMA

Birmingham—Unity Cen, 511 N 19th
Mobile—Unity Cen, 1317 Browne; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, Westward Ho Hotel

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cen, 14 S Second
Bakersfield—Unity Cen, 624 Monterey
Berkeley—Unity Cen, 1822 Milvia
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R B Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee [Queen
Inglewood—Unity Truth Ministry, 426 E
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 3006 W 7th; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 688 Wilshire pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk Sh, 684 W 3rd
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E St
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 111 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
Santa Monica—Unity Cen, 528 Arizona
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Van Nuys—Unity Cen, 14424 Friar
Whittier—Unity Soc, 410 S Greenleaf

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 132 S Wild Olive
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
St Petersburg—1st Unity Church, 646 5th S
Tampa—First Unity Soc, 222 W Lafayette

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Cen, 517 N 10th

ILLINOIS

Chicago—Unity Fellowship, 64 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich
Hubbard Woods—M Atwood, 1097 Merrill
Peoria—Unity College, 1817 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Lawrence Cen, 227½ S 6th

INDIANA

Indianapolis—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E
Davenport—Unity Cen, Whitaker bldg
Des Moines—Unity Cen, K P bldg
Sioux City—Unity Cen, Davidson bldg; Unity Cen, Iowa bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Kansas City—Unity Cen, 619 Ann
Topeka—Unity Cen, Jayhawk Hotel
Wichita—Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 151 N Bdwy
Louisville—Truth Cen, Martin-Brown bldg; Unity Truth Cen, Ft Nelson Hotel

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Chr, 209 W Dutton
Muskegon—Unity Cen, Occidental Hotel
Royal Oak—Unity Cen, 110 E 5th

MINNESOTA

Duluth—Unity Cen, 215 W 2d

Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, Plymouth bldg

St Paul—Unity Cen, Globe bldg; Barbara Ludwig, Degree of Honor bldg

MISSOURI

Joplin—Unity Cen, Miners Bank bldg

Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn

St Joseph—Unity Cen, Empire Trust bldg

St Louis—Unity Cen, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Student Group, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black

NEBRASKA

Lincoln—Unity Soc, 1548 O st

Omaha—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

Reno—Unity Cen, 312 N Virginia

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier

East Orange—Unity, 19 Washington

Haddonfield—Carrie Steinmetz, 311 Washington

Newark—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th

Patterson—Unity Truth Cen, 98 Broadway

Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi; Ella Pomeroy, 50 Livingston

Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds

Jamaica, L I—Unity Soc, 88-06 Parsons

New Rochelle—Unity Cen, 490 Main

New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Nanna B Sutton, 42 W 129th

Rochester—Unity Cen, Powers bldg

Rome—Psychology Service Cen, 131 W Liberty

Schenectady—Unity Soc, 1029 University

Syracuse—Carter, 155 E Onondaga

Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple

Canton—Unity Cen, Harris Arcade bldg

Cincinnati—Unity Cen, 28 E 6th; New Thought Temple, 1401 E McMillan

Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead; Unity Cen, 810 Carnegie Hall

Columbus—Unity Cen, 80 W Starr

Dayton—Unity Cen, Dayton Industries bldg

Hamilton—Unity Temple, 112 Elvin

Marion—New Thought Studies, 454 Summit

Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Cen, 210½ W Bdwy

Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg

Okmulgee—G F Wyvell, Okmulgee bldg

Tulsa—Unity Reading Rm, Commercial bldg; Mrs Wilson (col), 511 E Marshall

OREGON

Eugene—Unity Cen, Miner bldg

Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Erie—Unity Cen, Reed Hotel

Coudersport—D M Andrews, 107 S Main

Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut

Pittsburgh—Unity Cen, 435 Penn

Wilkes-Barre—Alice B Sadler, 57 Terrace

TENNESSEE

Chattanooga—Unity Cen, James bldg

Memphis—Unity Cen, 148-50 Court

Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce

El Paso—Unity Temple of Truth, 305 E Franklin

Ft Worth—Unity Cen, Worth bldg

Houston—Unity Cen, New Majestic bldg

San Antonio—Unity Cen, Maverick bldg

UTAH

Salt Lake City—Unity Study Class, Cullen Hotel

WASHINGTON

Seattle—Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Unity Soc, Henry bldg

Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th

Tacoma—Unity Cen, 932½ Bdwy

Yakima—Church of Truth, 2d and B sts; Meta Cen, Wilson bldg

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise

Milwaukee—Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, A N A bldg

Brisbane—Unity Cen, Albert House

Melbourne—New Thought Cen, 271 Collins

Perth—Albert & Sons, 130 Murray

Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seapath Crescent, Seapath via Manly

CANADA

Calgary—Unity Cen, Mackie blk

Edmonton—Unity Cen, 10576 10th

Montreal—Unity Cen, 1419 Drummond

Moose Jaw—Unity Cen, 73 High W

Ottawa—New Era Cen, 279 Elgin

Regina—Unity Cen, Westman Chambers

Saskatoon—Unity Cen, Canada bldg

Toronto—Unity Cen, 756-A Yonge

Vancouver—Unity Church of Truth, 641 Granville

Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort

Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

Heilbronn am Neckar—H A Hahn, Frankfurterstrasse 8

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Edinburgh—M Hume, 7 Churchill Pl

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Good Words Are Fairies

What do you talk about? Hate? Poverty? Sickness? Or do you speak of love, health, and the other good things of life? It pays to think and speak constructive words.

"When love, health, happiness, and plenty hear
Their names repeated over day by day,
They wing their way like answering fairies near,
They nestle down within our homes to stay."

The Unity Good Words Club drills you in the use of positive, constructive words. A card addressed to the Good Words Club, 917 Tracy, Kansas City, Mo., will bring you full details.

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* * *

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Our Prosperity Bank plan will help you to direct your thoughts so that God's law of supply may operate through you now. Silent Unity coöperates with you in prayer while you meditate daily on the prosperity statement that is sent to you. Drop a coin into the bank each day for seven weeks, for the purpose of providing *Unity* magazine for your friends who may need its helpful message. For two subscriptions save $3.

* * *

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THE 23d PSALM REVISED

A Prosperity Treatment

The Lord is my banker; my credit is good.

He maketh me to lie down in the consciousness of omnipresent abundance;

He giveth me the key to His strong box.

He restoreth my faith in His riches;

He guideth me in the paths of prosperity for His name's sake.

Yea, though I walk in the very shadow of debt, I shall fear no evil, for Thou art with me;

Thy silver and Thy gold, they secure me.

Thou preparest a way for me in the presence of the collector;

Thou fillest my wallet with plenty; my measure runneth over.

Surely goodness and plenty will follow me all the days of my life,

And I shall do business in the name of the Lord forever.